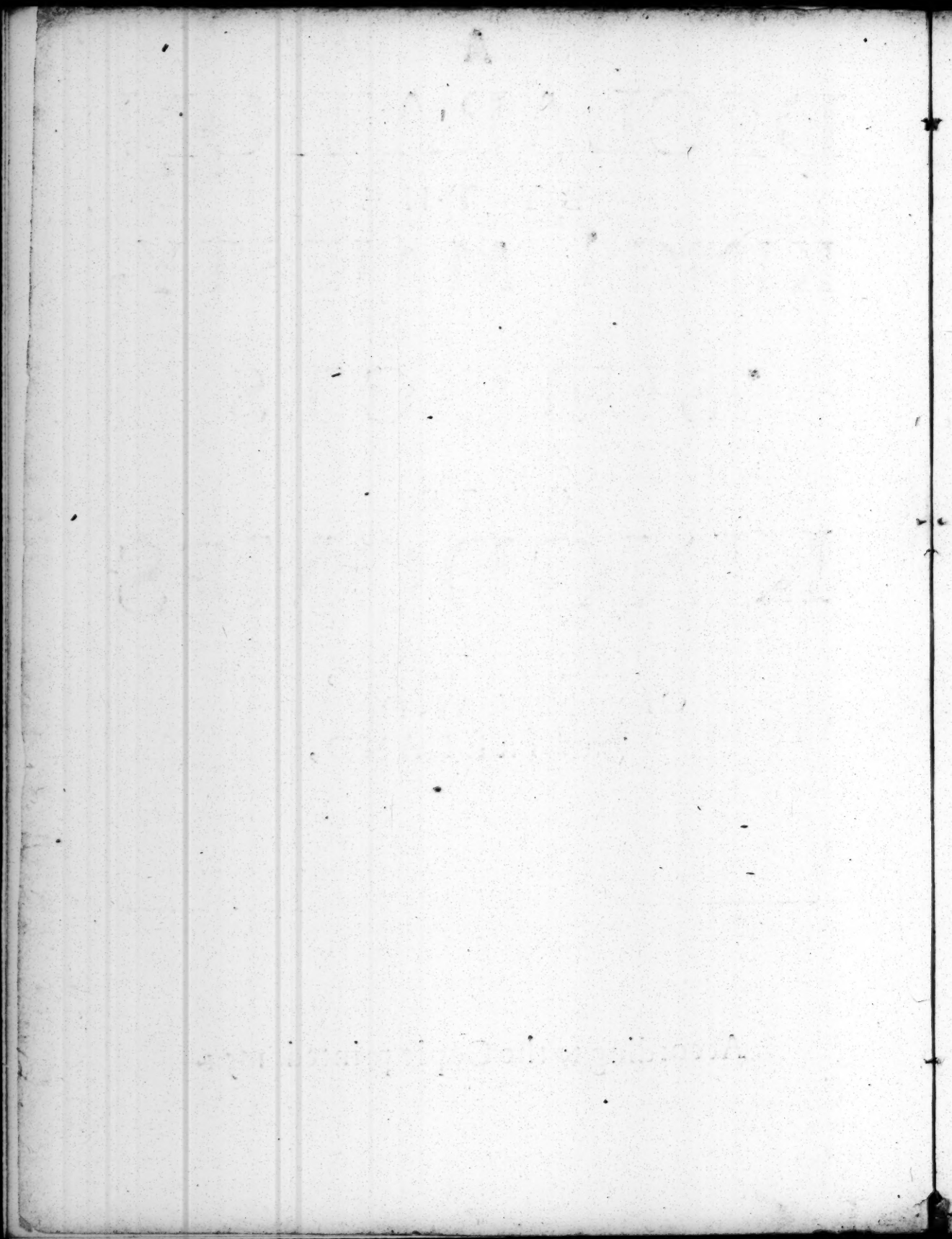
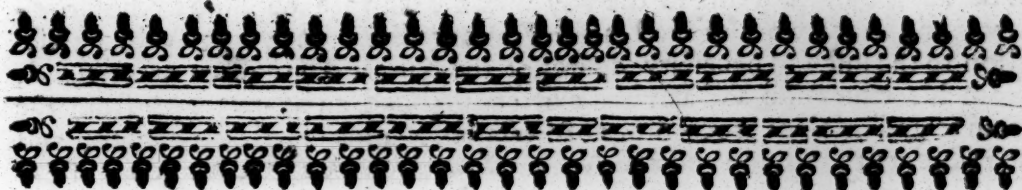


A 4
DECLARATION
BY THE
KINGS MAJESTY,
TO HIS
SUBJECTS
OF THE
KINGDOMES

{ SCOTLAND,
OF { ENGLAND,
{ and IRELAND,

According to the Copie printed 1651.





C. R.

BY THE KING.



IS Majesty taking in consideration that merciful dispensation of divine providence, by which he hath been recovered out of the snare of evil counsel, and having attained so full perswasion & confidence of the loyalty of his people in *Scotland*, with whom hee hath too long stood at a distance, & of the righteousness of their cause, as to joyn in one Cevenant with them, and to cast himself and his interests wholly upon God, and in all matters Civil to follow the advice of his Parliament, and such as shall be intru-

sted by them, and in all matters Ecclesiastick the advise of the General Assembly and their Commissioners; And being sensible of his duty to God, & desirous to approve himself to the consciences of all his good subjects, and to stop the mouths of his and their enemies and traducers, doth in reference to his former deportments, and as to his resolutions for the future, Declare as follows.

Though his Majesty as a dutiful Son be obliged to honour the memory of his Royal Father, and have in estimation the person of his Mother, yet doth hee desire to be deeply humbled and afflicted in Spirit before God, because of his Fathers hearkning to and following evil counsels, and his opposition to the work of Reformation and to the Solemne League and Covenant, by which so much of the blood of the Lords People hath been shed in these Kingdomes, and for the Idolatrie of his Mother, the Toleration whereof in the Kings house, as it was matter of great stumbling to all the Protestant Churches, so could it not but be a high provocation against him, who is a jealous God, visiting the sinnes of the fathers upon the Children: And albeit his Majesty might extenuat his former carriage and actions in following

of the advice and walking in the way of those who are opposite to the Covenant, and to the work of God, and might excuse his delaying to give satisfaction to the just and necessary desires of the Kirk and Kingdom of Scotland, from his education and age and evil counsel and company, and from the strange and insolent proceedings of Sectaries against his Royal Father, and in reference to religion and the Ancient Government of the Kingdom of England, to which he hath the undoubted right of Succession, Yet knowing that he hath to do with God, Hee doeth ingenuously acknowledge all his owne finnes and all the finnes of his Fathers House, craving pardon, and hoping for mercie, and reconciliation, through the blood of *Jesus Christ*. And as he doth value the constant addresses, that were made by his People to the Throne of Grace on his behalf when he stood in opposition to the work of God, as a singular Testimony of long suffering patience and mercy upon the Lords part, and loyalty upon theirs, So doth he hope, and shall take it as one of the greatest tokens of their love and affection to him and to his Government, that they will continue in prayer and supplication to God for him, that the Lord who spared and preserved him to this day, notwithstanding of all his own guiltinesse, may be at peace with him, and give him to fear the Lord his God, and to serve him with a perfect heart, and with a willing mind all the dayes of his life.

And his Majesty having upon full perswasion of the Justice and equity of all the heads and Articles thereof, now sworn and subscribed the national Covenant of the Kingdom of Scotland, and the solemn League and Covenant of the three Kingdoms of Scotland, England and Ireland, Doth Declare that he hath not sworn and subscribed these Covenants, and entred into the Oath of God with his people, upon any sinister intention and crooked design for attaining his own ends, but so far as humane weaknesse will permit in the truth and sinceritie of his heart, & that he is firmly resolved in the Lords strength to adhere thereto, and to prosecute to the utmost of his power all the ends thereof, in his station and calling, really, constantly and sincerely all the dayes of his life: In order to which hee doth in the first place professe & Declare that hee will have no enemies, but the enemies of the Covenant, and that he will have no friends but the friends of the Covenant. And therefore as he doth now detest & abhor all Popery, Superstition & Idolatry, together with Prelacy & all errours, Heresie, Schism & profaneness, & resolves not to tolerate, much lesse allow any of these in any part of his Majesties Dominions, but to oppose himselfe thereto, and to endeavour the extirpation thereof to the utmost of his power; So doth he as a Christian Exhort, and as a King Require that all such of his subjects, who have stood in opposition to the Solemn League and Covenant and work of Reformation, upon a pretence of Kingly interest, or any other pretext whatsoever, to lay down their enmity against the Cause and people of God, and to cease to preferre the interest of man to the interest of God, which hath been one of those things that hath occasioned many troubles and calamities in these Kingdoms, and being insisted into, will be

be so far from establishing of the Kings Throne, that it will be of Jealousie to provoke unto wrath him who is King of Kings and Lords: The King shall alwise esteem them best servants, and most Loyal Subjects, who serve him and seek his greatnesse in a right line of subordination unto God, giving unto God the things that are Gods, and unto *Cesar* the things that are *Cesares*, And resolveth not to love, or countenance any, who have so little Conscience and piety, as to follow his intrest with a prejudice to the Gospel and the Kingdome of *Jesús Christ*, which he looks not upon as dutie, but as flatterie, and driving of self designs, under a pretence of maintaining Royal Authority and greetnesse.

II. His Majesty being convinced in conscience, of the exceeding great sinfulness and unlawfulness, of that Treatie and peace made with the bloodie *Irish* Rebels, who treacherously shed the blood of so many of his faithfull and Loyal Subjects in *Ireland*, and of allowing unto them the liberty of the Popish Religion; for the which he doth from his heart desire to be deeply humbled before the Lord; And likewise considering how many breaches have been upon their part, Doth Declare the same to be voyd And that his Majesty is absolved therefrom; being truly sorry that he should have sought unto so unlawful help for restoring of him to his Throne, and resolving for the time to come, rather to choose affliction then sin.

III. As his Majesty did in the late Treaty with his people in this kingdom, agree to recall and annul all Commissions against any of his Subjects, who did adhere to the Covenant, and Monarchical Government in any of his Kingdomes; so doth he now Declare, that by commissionating of some Persons by Sea, against the people of *England*, he did not intend damage, or injurie to his oppressed and harmlesse Subjects in that kingdom, who follow their trade of Merchandise in their lawful callings, but only the opposing and suppressing of those who had usurped the government, and not only barre him from his just right, but also exercise an arbitrary power over his people, in those things which concern their persons, consciences and estates: And as since his coming into *Scotland*, he hath given no Commissions against any of his Subjects in *England* or *Ireland*, so he doth hereby Assure and Declare, that he will give none to their prejudice or damage, and whatever shall be the wrongs of these usurpers, that he will bee so farre from avenging these upon any who are free thereof, by interrupting and stoping the liberty of trade and Merchandize or otherwise, that he will seek their good, and to the utmost employ his Royal power, that they may be protected and defended against the unjust violence of all men whatsoever. And albeit his Majesty desireth to construe well of the intentions of those (in reference to his Majesty) who have been active in Counsel or Arms against the Covenant; Yet being convinced that it doth conduce for the honour of God, the good of his cause, and his own honour and happinesse, and for the peace and safety of these Kingdoms, that such be not employed in places of power and trust, He doth Declare that he will not employ, nor give Commissions to any such,

until they have not only taken or renewed the Covenant, but also have given sufficient evidences of their integrity, carriage, and affection to the work of Reformation, and shall be declared capable of trust by the Parliament of either Kingdom respective: And his Majesty upon the same grounds, doth hereby recal all Commissions given to any such Persons; conceiving all such Persons will so much tender a good understanding betwixt him and his subjects. and the settling and preserving a firme peace in these Kingdoms, that they will not grudge nor repine at his Majesties resolutions and proceedings herein, much less upon discontent at any thing in a divided way unto the raising of new troubles; especially since upon their pious and good deportment, there is a regresse left unto them in manner above expressed.

And as his Majesty hath given satisfaction to the just and necessary desires of the Kirk and Kingdom of Scotland, So doth he hereby Assure and Declare that he is no lesse willing and desirous to give satisfaction to the just and necessary desires of his good subjects in England and Ireland; and in token thereof, if the Houses of Parliament of England, sitting in freedom shall think fit to present unto him, the propositions of peace agreed upon by both Kingdomes, he wil not only accord to the same, and such alterations thereanent as the Houses of Parliament in regard of the constitution of affaires, and the good of his Majestie and his Kingdomes shall judge necessary, but do what is further necessarie, for prosecuting the ends of the Solemne League and Covenant, especially in those things which concerne the Reformation of the Church of England in Doctrine Worship, Discipline, and Government; that not onely the directory of worship, the Confession of Faith and Catechisme, but also the propositions and directory for Church Government accorded upon by the Synod of Divines at Westminster may be settled, and that the Church of England may enjoy the full liberty and freedom of all Assemblies and power of Kirk censures, and of all the ordinances of Jesus Christ according to the rule of his own word, and that whatsoever is commanded by the God of Heaven, may be diligently done for the house of the God of Heaven. And whatever heretofore hath been the suggestions of some to him, to render his Majesty jealous of his Parliament, and of the servants of God; yet as he hath declared, that in Scotland he will hearken to their Counsel, and follow their advice in those things that concern that Kingdom and Kirk; So doth he also Declare his firm resolution to mannage the Government of the Kingdom of England, by the advice of his Parliament, consisting of an House of Lords, and of an House of Commons there, and in those things that concern Religion to preferre the counsels of the Ministers of the Gospel, to all other Counsels whatsoever; And that all the world may see how much he tenders the safety of his people, and how precious their blood is in his sight, and how desirous he is to recover his Crown and Government in England by peaceable means, as he doth esteem the service of those who first engaged in the Covenant, & have since that time faithfully followed the ends thereof, to be duty to God, and Loyalty to him;

So is

So is he willing in regard of others, who have been involved in these late Commotions in *England* against Religion and Government, to passe an Act of Oblivion, Excepting onely some few in that Nation, who have been chief obstruckers of the work of Reformation, & chief Authours of the change of the Government and of the Murther of his Royal Father; Provided, that these who are to have the benefit of this Act lay downe Arms, and return unto the Obedience of their lawful Severaigh.

The Committee of Estates of the Kigdome, and General Assembly of the Kirk of *Scotland*, having declared so fully in what concerns the Sectaries, and the present designs, resolutions, and actings of their Army against the Kingdom of *Scotland*, and the same Committee and Assembly having sufficiently layd open publick dangers and duties both upon the right hand, & upon the left; It is not needful for his Majesty to adde any thing therennto, except that in those things he doth Commend and Approve them, and that he resolves to live and die with them and his loyal Subjects, in prosecution of the Ends of the Covenant.

And whereas that Prevailing party in England after all their strange usurpations, & insolent actings in that Land, do not only keep his Majesty from the Government of that Kingdom by force of Arms, but also have now invaded the Kingdom of *Scotland*, who have deserved better things at their hands, and against whom they have no just quarrel, His Majesty doth therefore desire and expect that all his good Subjects in *England*, who are and resolve to be faithful to God, and to their King according to the Covenant, will lay hold upon such an opportunity, and use their utmost endeavours to promote the Covenant and all the Ends thereof, and to recover and re-establish the Ancient Government of the Kingdom of *England* (under which for many Generations it did flourish in Peace and Plenty at home, and in reputation abroad) and priviledges of the Parliament, and Native and just liberty of the People. His Majesty desires to assure himself that there doth remain in these so much conscience of their duty to Religion, their King and Country, and so many sparkles of the ancient *English* valour which shined so eminently in their noble ancestors, as will put them on to bestirre themselves for breaking the yoke of those mens oppressions from off their necks. Shall men of Conscience and honour set Religion, Liberties and Government at so low a rate, as not rather to undergoe any hazard, before they be thus deprived of them? Will not all generous men count any death more tolerable then to live in servitude all their dayes? And will not posterity blame those who dare attempt nothing for themselves, and for their children, in so good a cause, in such an exigent? Whereas if they gather themselves, and take courage, putting on a resolution answerable to so noble and just an enterprize, they shall honour God, and gain themselves the reputation of pious men, whorthy Patriots, and loyal Subjects, and be called the repairers of the breach, by the present and succeeding generations; and they may certainly promise to themselves a blessing from God upon so just and honourable

rable undertaking for the Lord and for his cause, their own liberties, their
 native King and country, and the unvaluable good and happinesse of the po-
 sterity. What ever hath formerly been his Majesties guiltinesse before God,
 and the bad successe that these have had who owned his affairs, whilst he
 stood in opposition to the work of God, yet the state of the question being
 now altered, and his Majesty having obtained mercy to be on Gods side, &
 to preferre Gods interest before his own, he hopes that the Lord will be gra-
 cious and countenance his own cause, in the hands of weak and sinful intru-
 ments against all enemies whatsoever. This is all that can be said by his Ma-
 jesty at present to these in *England* and *Ireland* at such a distance: And as they
 shall acquit themselves at this time in active discharge of their necessary duti-
 es, so shall they be accepted before God, endeared to his Majesty, and
 their names had in remembrance throughout the World. *Given at our Court*
at Dumfermline the sixteenth day of August, 1650. And in the second year of
our Reign.

The Form and Order of the
CORONATION OF
CHARLES the II.
King of Scotland, England, France,
and Ireland :

As it was acted and done at *Scoone* , the
first day of January 1651.

1 Chron. 29. 23.

*Then Solomon sate on the Throne of the Lord as King, in
stead of David his father, and prospered, and all Israel
obeyed him.*

Prov. 20. 8.

*A King that sitteth in the Throne of Judgement, scatter-
eth away all evil with his eyes.*

Prov. 25. 5.

*Take away the wicked from before the King, and his
Throne shall be established in Righteousnesse.*

According to the Copie printed 1651.

THE
CORPORATION OF
THE
CITY OF

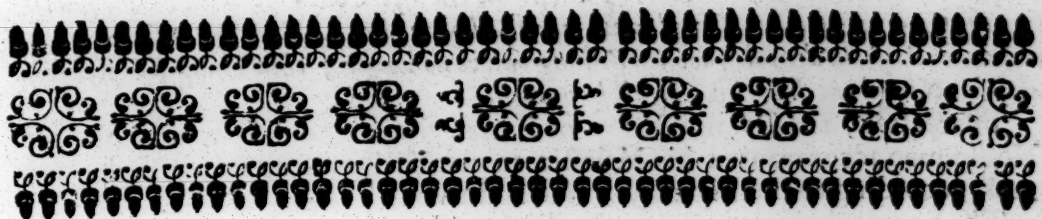
OF THE CITY OF

OF THE CITY OF

OF THE CITY OF

OF THE CITY OF

OF THE CITY OF



THE CORONATION OF CHARLES THE SECOND,

King of Scotland, England, France, and Ire-
land, Done at S c o o n e, The first
Day of January, 1651.



IR ST; the Kings Majesty, in a Princes Robe, was conducted from his Bedchamber, by the Constable on his right hand, and the Marishal on his left hand, to the Chamber of Presence; and there, was placed in a Chaire, under a cloath of State, by the Lord of Angus, Chamberlaine appointed by the King, for that day; and there, after a little repose, the Noble-men, with the Commissioners of Barons and Burroues, entred the Hall, & presented themselves before his Majesty.

Thereafter, the Lord Chancellour spoke to the King, to this purpose; Sir, Your good Subjects desire You may be crowned, as the righteous and lawfull Heire of the Crowne of this Kingdome; that You would maintain Religion, as it is presently professed, and established, conforme to the National Covenant, League and Covenant, and according to Your Declaration at Dumfermling in August last; Also that You would be Graciously pleased to receive them under Your Highnesse Protection, to governe them by Laws of the Kingdome, and to defend them in their Rights and Liberties, by Your Royal Power; offering themselves in most humble manner to Your Majesty, with their Vowes to bestow Land, Life, and what else is in their power, for the maintenance of Religion, for the safety of Your Majesties Sacred Person, and maintenance of Your Crowne, which they intreate Your Majesty to accept, and pray **ALMIGHTY GOD**, that for many years You may happily enjoy the same.

The Kings Coronation.

The King made this answer: *I do esteeme the affections of my good People, more then the Crownes of many Kingdomes, and shall be readie, by G O D S Assistance, to bestow my Life in their defence; Wishing to live no longer, then I may see Religion and this Kingdome flourish, in all happinesse.*

Thereafter, the Commissioners of Burroughes, and of Barones, and the Noble-men accompanied his Majestie to the Kirk of Scoone, in order and rank according to their quality, two and two.

The Spurres being carried by the Earle of Eglintoun:

Next, the Sword by the Earle of Rothes.

Then the Scepter by the Earle of Craufurd and Lindefay.

And the Crown by the Marques of Argile, immediatly before the King.

Then came the King, with the great Constable on his right hand, and the great Marishal on his left hand, his train being carried by the Lord Ereskine, the Lord Montgomery, the Lord Newbottle, and the Lord Machlenc, four Earles eldest sonnes, under a Canopie of Crimson-Velvet, supported by six Earles sonnes; to wit, the Lord Drummond, the Lord Carnegie, the Lord Ramfay; the Lord Johnston, the Lord Brechin, the Lord Yester; and the six carriers supported by six Noblemens sonnes.

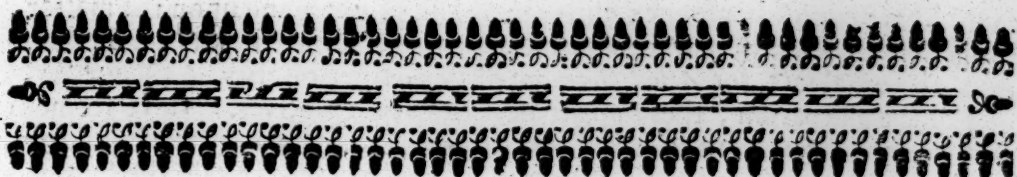
Thus the Kings Majestie entereth the Kirk.

The Kirk being fitted, and prepared with a Table, whereupon the Honours were laid, and a Chaire set in a fitting place for his Majesties hearing of Sermon, over against the Minister, and another Chaire on the other side, where he sat when he received the Crown, before which there was a Bench decently covered, as also Seats about for Noble-men, Barons, and Burgeses.

And there being also a Stage in a fit place erected of 24. foot square, about four foot high, from the ground, covered with Carpets, with two stairs, one from the West, and another to the East, upon which great Stage there was another little Stage erected, some two foot high, ascending by two steps; on which the Throne or Chaire of State was set.

The Kirk thus fittingly prepared, the Kings Majesty entereth the same, accompanied as aforesaid, and first setteth himself in his Chaire, for hearing of Sermon.

All being quietly composed unto attention, Master ROBERT D O U-GLAS Moderator of the Commission of the General Assemblie, after calling upon G O D by Prayer, preached the following S E R M O N.



THE
S E R M O N

Preached at Scoone, Jan. first, 1651.

At the Coronation of

C H A R L E S the I I.

King of Scotland, England, France and Ireland.

By Master ROBERT DOWGLAS, Minister of Edinburgh,
Moderator of the Commission of the
General Assemblie.

2 Kings II. vers. 12, 17.

And he brought forth the Kings sonne, and put the Crowne upon him, & gave him the Testimonie; and they made him King, and anointed him, & they clapt their hands, and said, God save the King.

And Jehojada made a Covenant between the Lord and the King, and the people, that they should be the Lords people; betweene the King also and the people.



N this Text of Scripture, you have the solempne enthroning of *Joash* a young King, and that in a very troublesome time: For *Athaliah* the mother of *Ahaziah* had cruelly murdered the Royal seed, and usurped the Kingdome by the space of six years. Only this young Prince was preserved by *Iehosheba* the sister of *Ahaziah*, and wife to *Iehojada* the high Priest, being hid with her in the house of the LORD, all that time.

Good Interpreters do conjecture, though *Joash* be called the sonne of *Ahaziah*, that he was not his sonne by nature, but by succession to the Crown. They say, that the race of *Solomon* ceased here, and the Kingdom came to the posterity of *Nathan* the sonne of *David*. Because 2 Chron. 22. vers 9. It is said, *The house of Ahaziah had no power to keep the Kingdom*, which they conceive to be for the want of children in that house; And because of the absurditie and unnaturalnesse of the fact, that *Athaliah* the Grand-mother

should have cut off her sonnes children. I shall not stand upon the matter; Only I may say, if they were *Abaziah* his own children, it was a most unnatural and cruel fact, for *Athaliah* to cut off her owne posterity.

1. For the usurpation, there might have been two motives. 1. It seemeth that when *Abaziah* went to battel, *Athaliah* was left to governe the Kingdom, and her Son *Abaziah*, being slaine before his returne, she thought the Government sweet, and could not part with it; and because the Royal seed stood in her way, she cruelly destroyed them, that she might reigne with the greater freedome. 2. She was earnest to set up a false worship, even the worship of *Baal*; which she thought could not be so well done, as by cutting off the Royal race, and getting the sole power in her hand, that she might do what she pleased.

The businesse, you are about this day, is not unlike. You are to invest a young King in the Throne, in a very troublesome time; and wicked men have risen up, and usurped the Kingdome, and put to death the late King most unnaturally. The like motives seeme to have prevailed with them. 1. These men by falshood and dissimulation have gotten power in their hands, which to them is so sweet, that they are unwilling to part with it: And because the King and his seed stood in their way, they have made away the King, and disinherited his children, that the sole power might be in their hand. 2. They have a number of damnable errours, and a false worship to set up, and intend to take away the Ordinances of CHRIST, & Governement of His Kirk. All this cannot be done, unlesse they have the sole power in their hand; and this they cannot have, till the King and his posterity be cut off. But I leave this, and come to the present solemnitie. There is a Prince to be inthroned, good *Jehojada* will have the Crown put upon his head.

- It may be questioned, Why they went about this Coronation, in a time of so great hazard, when *Athaliah* had reigned six yeares? Had it not been better to have defate *Athaliah*, and then to have crowned the King? Two reasons may be rendered, why they delay not the Coronation. 1. To crowne the King, was a duty they were bound to. Hazard should not make men leave their duty. They did their duty, and left the successe to GOD. 2. They crowned the young King, to endear the peoples affections to their own native Prince, and to alienate their hearts from her, that had usurped the Kingdome. If they had delayed, the king being known to be preserved, it might have brought on, not only compliance with her, but also subjection to her Government, by resting in it, and being content to lay aside the righteous heire of the Crown.

The same is observed in our case, & many wonder that you should crowne the King in a dangerous time, when the usurpers have such power in the Land.

1. The same reasons may serve to answer for your doing. 1. It is our necessary duty to crowne the King upon all hazards, & to leave the successe to GOD.
2. 2. It appeareth now, it hath been too long delayed. Delay is dangerous, because

cause of the compliance of some, and treachery of others. If it shall be delayed longer, it is to be feared that the most part shall sit downe under the shadow of the *Bramble*, the destroying usurpers.

I come to the particular handling of the present Text, and to speake from it to the present time. I have read the 12, and 17. *vers.* because of these two which meet together, the crowning of a King, and his renewing the Covenant. Amongst many particulars, which may be handled from the Text, I shall confine my selfe to these five. 1. The Crown, *He put the Crown upon his head.* 2. The Testimony, *He gave him the Testimony.* 3. The anointing *They anointed him.* These three are in the 12. *vers.* As for that which is spoken of the peoples joy, we shall give it a touch, when we come to the peoples duty. 4. The Covenant between GOD, and the King and the People. *Jehojada made a Covenant between GOD and the King, and the People; that they should be the LORDS People.* 5. The Covenant between the King and the People; *Between the King also and the People,* both in the 17. *vers.*

First, The Crowne is put upon his head. A Crowne is the most excellent Badge of Royal Majestie. To discourse on Crownes in a state way, I shall leave unto States-men, and lay onely these three before you, of the Crowne. I.

I. In putting on of the Crown, it would be well fastened. For Kings Crownes are often times tottering; and this is a time wherein they totter. There are two things that make Kings Crownes to totter, Great Sinnes, and Great Commotions and Troubles: Take heed of both: I.

1. There are many finnes upon our king, and his familie. Sinne will make the surest crown, that ever men set on, to totter. The finnes of former Kings, have made this a tottering Crowne. I shall not insist here, seing there hath been a solemn day of Humiliation through the Land, on Thursday last, for the finnes of the Royal Family. I wish the LORD may blesse it; and desire the King to be truly humbled for his owne finnes, & the finnes of his Fathers house, which have been great. Beware of putting on these finnes with the Crowne; For if you put them on, all the well-wishers to a King in the three Kingdoms, will not be able to hold on the Crown, and keep it from tottering. yea, from falling. LORD, take away the Controversie with the Royal Family, that the Crowne may be fastened sure upon the Kings head, without falling or tottering. I.

2. Troubles and Commotions, in a Kingdome, make crowns to totter. A Crown at the best, and in the most calme times, is full of trouble, which if it were well weighed by men, there would not be such hunting after Crowns. I read of a great man, who considering the trouble and care that accompanied a Crown, said, He would not take it up at his foot, though he might have it for taking. Now if a Crown at the best be so full of troubles, what shall one think of a Crown at the worst, when there are so great commotions, wherein the Crowne is directly aimed at? Surely, it must be a tottering Crown at the least, especially when former finnes have brought on

on these Troubles. As the remedie of the former is true Humiliation and turning unto GOD; So the remedie of the latter, is *Psal. 21. 3.* (speaking of *Dauids Crown*) *Thou settest a Crowne of pure gold upon his head.* GOD set on *Dauids Crown*; and therefore it was settled, notwithstanding of many troubles. Men may set on Crownes, and they may be thrown off again: But when GOD setteth them on, they will be fast. Enemies have touched the Crown of our King, and casten it off, in the other Kingdome, and have made it totter in this Kingdome: Both the King, who is to be crowned and you who are to crowne him, should deale earnestly with GOD, to set the Crown on the Kings head, and to keep it on against all the commotions of this cruel generation.

2. A King should esteem more of the People he reigneth over, then of his Crowne. Kings use to be so taken up with their crownes, that they despise their people. I would have a king following CHRIST, King of his People, who sayes of them, *Isa. 62. 3.* *Thou shalt be a Crowne of glory in the hand of the LORD, and a Royal Diademe in the hand of thy GOD.* CHRIST accounteth His people his Crown and Diademe; So should a King esteeme the people of the LORD, over whom he ruleth, to be his Crowne and Diademe. Take away the people, and a Crown is but an empty symbole.

3. A King, when he getteth his Crown on his head, should think at the best, it is but a fading Crowne. All the Crowns of Kings are but fading Crownes; Therefore they should have an eye upon that *Crown of glory that fadeth not away*, *1 Pet. 5. 4.* And upon a *Kingdome that cannot be shaken*, *Hebr. 12. 28.* That Crowne and Kingdom belongeth not to Kings as Kings, but unto believers; and a believing King hath this comfort, that when he hath endured a while, and been tryed, he shall receive the *Crowne of Life*, which the LORD hath promised to them that love Him.

II. The second thing in this Solemnity, is the *Testimony*, by this is meant the Law of GOD, so called, because it testifieth of the Minde and Will of GOD. It was commanded *Deut. 17. 18, 19.* *When the King shall sit upon the Throne of his Kingdome, he shall write him a copie of the Book of the Law, and it shall be with him, that he may reade therein all the dayes of his life.* The King should have the *Testimony* for these three maine uses.

I. For his information in the wayes of GOD *Deut 17. 19.* This use of the Kings having the Book of the Law is expressed, *that he may learne to feare the LORD his GOD.* The reading of other books may do a King good for Government; but no book will teach him the way to salvation, but the Book of GOD. CHRIST biddeth *Search the Scriptures*, for in them ye think to have eternal life, and they testifie of Me, *John. 5. 39.* He is a Blessed man who meditateth in the Law of the LORD day and night, *Psal. 1. 1, 2.* King David was well acquainted herewith, as appeareth *Pf. 119.* Kings should be well exercised in Scripture. It is reported of *Alphonfus King of Arragon*, that he did read the Bible fourteen times, with glosses, thereupon. I commend to the King, to take some houres for reading holy Scripture; It

It will be a good meane to make him acquaint with GODS Mind, and with CHRIST a Saviour.

2. For his direction in Governement, Kings reade bookes that they may learne to governe well, which I condemne not, but all the bookes a King can reade, will not make him governe to please GGD, as this Booke. I know nothing that is good in Government, but a King may learne it out of the Book of GOD. For this cause Ioshua is commanded *Iosh. 1.8.* That *the Booke of the Law shall not depart out of his mouth*; and he is Commanded to *Doe according to all that is written therein*. He should not onlie doe himself that which is written in it, but doe, and governe his people according to all that is written in it. King David knew this use of the Testimony, who sayd, *Psalme 119. 24. Thy Testimonies are my delight, and my Counsellours*. The best Counsels that ever a King getteth, are in the Book of GOD: Yea the Testimonies are the best and surest Counsellours; Because although a Kings Counsellours be never so wise and trustie, yet they use not to be so free with a King as they ought: But the Scriptures will tell Kings very freely both their sinne and their duety.

3. For preservation and custody. The King is *Custos utriusque Tabulae*, the keeper of both Tables. Not that he should take upon him the power either to dispense the Word of GOD, or to dispense with it: But that he should preserve the Word of GOD, and true Religion according to the Word of GOD, pure, intier, and uncorrupted, within his Dominions, and transmit them so to posteritie; And also be careful to see his Subjects observe both Tables, and to punish the transgressours of the same.

The third thing in this Solemnitie is the anointing of the King. The anoint- III. ing of Kings was not absolutly necessarie under the Old Testament; for we read not that all the Kings of Judah & Israel were anointed. The *Hebrewes* observe that oninting of Kings was used in three cases: 1. When the first of a Familie was made King, as *Saul*, *David*. 2. When there was a question for the Crowne, as in the case of *Solomon* and *Adonijah*. 3. When there was an interruption of the Lawful succession by usurpation, as in the case of *Iosh* there is an interruption by the usurpation of *Athaliah*; therefore he is anointed. If this Observation holde, as it is probable, then it was not absolutely necessarie under the *Old Testament*; and therefore farre lesse under the *New*.

Because it may be said, That in our case there is an interruption, by usurpation, let it be considered; that the Anointing under the *Old Testament* was tipical. Although all Kings were not tipes of CHRIST, yet the Anointing of Kings, Priests and Prophets, was tipical of CHRIST, and His Offices: But CHRIST, being now come, all these Ceremonies cease. And therefore the Anointing of Kings, ought not to be used in the *New Testament*.

If it be said, Anointing of Kings hath been in use amongst Christians, not onlie Papists, but Protestants, as in the Kingdom of England, and our late

King was anointed with oile. It may be replyed, they who used it under the *New Testament* tooke it from the *Jewes*, without warrand. It was most in use with the *Bishops* of *Rome*, who to keep Kings & Emperours subject to themselves, did sweare them to the *Pope*, when they were anointed, (and yet the *Jewish Priests* did never sweare Kings to themselves) As for *England*, although the *Pope* was casten off, yet the subjection of Kings to Bishops was still retained, for they anointed the King and sware him to the maintenance of their *prelatical dignitie*. They are here who were witnesses at the *Coronation* of the late King. The *Bishops* behoved to performe that rite, and the King behoved to be sworne to them. But now by the Blessing of *GOD* *Poperie* and *Prelacie* are removed. The *Bishops* as limmes of *Antichrist*, are put to the doore; let the Anointing of Kings with oile go to the doore with them, & let them, never come in againe.

The anointing with material oile, maketh not a King the Anointed of the *LORD*, for he is so without it. He is the *Anointed* of the *LORD*, who by Divine Ordinance, and appointment is a King *Isai. 45. 1. GOD* calleth *Cirus* his anointed, yet we read not that he was anointed with oile. Kings are the Anointed of the *LORD*, because by the Ordinance of the *LORD*, their authority is sacred and inviolable. It is enough for us to have the thing though we want the Ceremonie, which being laid aside, I will give some Observations of the thing.

1. A King, being the *LORDS* anointed, should be thinking upon a better unction, even that Spiritual unction wherewith Believers are anointed, which you have, *1 John. 2. 27. The anointing ye have receaved of him abideth in you*; And *2 Cor. 1. 21. He that hath anointed us, is GOD, who hath also sealed us*. This anointing is not proper to kings, but Common to Believers, Few kings are so anointed. A King should strive to be a good *Christian*, & then a good King: The anointing with *Grace*, is better then the anointing with oile. It is of more worth for a King to be the Anointed of the *LORD* with *Grace*, then to be the greatest Monarch of the word, without it.
2. This anointing may put a King in minde of the gifts wherewith kings should be endued, for discharge of their Royal Calling. For anointing did signifie the gifts of Office. It is said of *Saul*, when he was anointed King, *1 Sam. 10. 9. GOD gave him another heart* (And *Esaie 11. 6. The Spirit of GOD came upon him*, It is meant, of a heart for his Calling, and a spirit of abilitie for Governement. It should be our desire this day, That our King may have a spirit for his Calling; as the Spirit of Wisdome, Fortitude, Justice, and other Princely Enduements.
3. This anointing may put Subjects in minde of the Sacrednes of the Authoritie of a King. He should be respected, as the *LORDS* anointed. There are diverse sorts of Persons, that are enemies to the Authoritie of kings;
 1. As 1. *Anabaptists*, who deny there should be kings in the *New Testament*.
 2. They will have no King, nor Civile Magistrate.
 2. The late *Photinians*, who speake respectfullie of kings, and Magistrates; but they take away from them their

their power, and the exercise of it in the administration of Justice. 3. These who rise against kings in open Rebellion, as *Absalom* and *Sheba*, who said, *What have we to do with David, the sonne of Iesse? to your tentes, O Israel.* 4. They who doe not rebel openlie, yet they despise a King in their heart, like these sonnes of *Belial*, *1 Sam. 10.* last. Who said of *Saul* after he was anointed King, *Shall this man save us? And they despised him, and brought him no Presents.*

All these meet in our present age. 1. *Anabaptists* who are against the being of kings, are very rife. You may find, to our great grieve, a great number of them in that Army that hath unjustly invaded the Land, who have trampled upon the Authority of kings. 2. There are also of the second sort, who are secretly *Photinians* in this point, They allow of kings in pession; but they are against the exercise of their power in the administration of Justice. 3. A third sort are in open Rebellion, even all that generation, which are risen up not only against the Person of a King; but against kingly government. 4. There is a fourth, who professe they acknowledge a King; but despise him in their heart, saying, *Shall this man save us?* I wish all had *David's* tenderesse, whose heart did smite him, when he did but cut off the lap of *Saul's* Garment, that we may be farre from cutting off a lap of that just power and greatesse, which GOD hath allowed to the King, and we have bound our selves by *Covenant* not to diminish.

I have gone through the three particulars contained in the 12. vers. I come to the other two in the 17. vers. which appertaine also to this dayes Work; For our King is not only to be crownd; but to renew a COVENANT with GOD, and His People; and to make a Covenant with the people. Answerable hereto there is a twofolde Covenant in the words, One betweene GOD, and the King, and the people: GOD being the one partie; the King and the people the other. Another betweene the King, and the people. The King being the one partie; the people the other.

The Covenant with GOD, is the fourth particular propounded, to be spoken of. The summe of this Covenant, ye may find *2 King. 23. 3.* in *Ioshab* his re-IV. newing the Covenant, *to walke after the LORD, and keep His Commandments & Testimonies, with all the heart, & to performe the words of the Covenant.* The renewing of the Covenant, was after a great defection from GOD & the setting up of a false Worship. The King and people of God, bound themselves before the LORD, to set up the true Worship, and to abolish the false. Scotland hath a Preference in this before other Nations. In time of Defection, they have renewed a Covenant with GOD, to reforme all; And because the King after a great Defection in that familie, is to renew the Covenant, I shall mention some particulars from the *League and Covenant.*

1. We are bound to maintaine the true Reformed Religion, in Doctrine, Worship, Discipline, and Government, established in this kingdom, and to endeavour the Reformation of Religion in the other two kingdoms, according to the Word of GOD, and the example of the best Reformed Kirks. By this Article the King is obliged, not only to maintaine Religion as is establish-

ed in Scotland, but also to endeavour the Reformation of Religion in his other kingdoms. The King would consider well, when it shall please GOD to restor him to his Governement there, that he is bound to endeavour the establishment of the Work of Reformation there, as well as to maintaine it here.

2. 2. According to the second Article, the King is bound without respect of Persons, to extirpate *Poperie*, *Prelacie*, *Superstition*, *Herefie*, *Schisme*, & *Prophanenesse*, and whatsoever shall be found contrarie to sound Doctrine, and the power of godlinesse. And therefore *Poperie* is not to be suffered in the Royal Familie, nor within his Dominions; *Prelacie* once plucked up by the root, is not to be permitted to take root againe; All *Herefie* and *Error* whatsoever must be opposed by him, to the uttermost of his power, and by the *Covenant* the King must bee farre from *toleration* of any *false Religion* within his Dominions.
3. 3. As the people are bound to maintaine the kings person and Authoritie; in the maintenance of the true Religion, and Liberties of the kingdom: So the king is bound with them, to maintaine the Rights and Priviledges of the *Parliament* and Liberties of the Subjects, according to the third Article.
4. 4. We are bound to discover, and to bring unto condigne punishment, all such as have been, or shall be, *Incendiarie*s, *Maligantes*, or *evil instruments*, in hindering the Reformation of Religion; dividing the king from the people, or one of the kingdomes from another or making any faction, or parties amongst the people. Hereby the king is bound to have an eye upon such, and neither allow of them, nor comply with them; but to concurre according to his power to have them censured and punished, as is expressed, in the fourth Article.

I shall summe up all in this, that a king entering in *Covenant* with GOD, should do as kings did of Olde, when they entred in *Covenant*; they and their people went on in the work of Reformation, as appeareth here, v. 18. *And all the people of the land, went into the house of Baal, and brake it downe, &c.* And godly *Josiah*, when he entered in *Covenant*, made a thorow Reformation. There is a fourfold Reformation in Scripture, and contained in the *League and Covenant*. 1. A personal Reformation. 2. A Familie Reformation. 3. A Reformation of Judicatories. 4. A Reformation of the whole land. Kings have had their hand in all the foure; and therefore I commend them to our King.

1. 1. A personal Reformation. A King should reforme his owne life, that he may be a *Patterne* of Godlinesse to others; and to this he is tyed by the *Covenants*. The Godly Reformers of *Judah*, were pious and Religious men. A King should not follow *Machiavel* his counsel, who requireth not that a Prince should be truly Religious, but sayeth, that a shadow of it, and external simulation, are sufficient a devish counsel & it is just with GOD, to bring a king to the shadow of a kingdom, who hath but the Shadow of Religion. We know, *dissembling kings* have been punished of GOD; And let our king know, that that

that no king, but a Religious king, can please GOD. David is highly commended for Godlinesse, Hezekiah a man eminent for Piety; Josiah, a young King, commended for the tendernesse of his heart, when he heard the Law of the LORD read; He was much troubled before the LORD, when he heard the judgements threatned against his fathers house, and his people. It is earnestly wished, that our kings heart may be tender, and be truly humbled before the LORD, for the sinnes of his fathers house, of the land, & for the many evils that are upon that familie, and upon the kingdom.

2. A Family Reformation. The king should reforme his Family, after the example of Godly kings. Asa when he entred in Covenant, spared not his mothers Idolatrie. The house of our king hath been much defiled by Idolatrie. The king is now in Covenant, & to renew the Covenant; Let the Royal Family be reformed and that it may be a Religious Family, wherein GOD will have pleasure, let it be purged not only of Idolatry, but of prophanitie and loosnesse, which hath abounded in it. Much hath been spoken of this matter; but little hath been done in it. Let the king & others, who have charge in that Family, think it lyeth upon them, as a duety, to purge it. And if ye would have a Family well purged, & constitute take David for a Patterne, in the purgation & constitution of his, *The froward heart, wicked persons, & slanderers, he will have farre from him: Ps. 101. But his eyes are upon the faithful of the land, that they may dwell with him.* If there be a man better then auother in the land, he should be for the king, and his Family: Ye may extend this Reformation to the Court, A prophane Court, is dangerous for a King, it hath been observed as a provoking sinne in England, which hath drawne down judgement upon king and Court, as appeareth this day. It is to be wished, that such were in the Court as David speaketh of in that Psalm. Let the king see to it, and resolve with David Psalm. 101. 7. *That He who worketh deceit, shall not dwell within his house, and he who telleth lies, shall not tarrie in his sight.*

3. Reformation in Judicatories. It would be carefully seen to, that Judicatories be reformed; and that men fearing GOD, and hating Covetousnesse, may be placed in them. A King in COVENANT should do, as Jehoshaphat did, 2 Chron. 19. 5, 6, 7. *He set Judges in the Land, and sayd, Take heed what ye do; ye judge not for men, but for the LORD, who is with you in judgement: Wherefore now let the feare of the LORD be before you, &c.*

4. The Reformation of the whole Land. The Kings eye should be upon it. 2 Chron. 19. 4. *Jehoshaphat went out thorow the people, from Bersheba, to mount Ephraim; and brought them back to the LORD GOD of their Fathers.* Our Land hath great need of Reformation; for there is a part of it, that hath scarce ever yet found the benefite of Reformation, they are lying without the Gospel. It will be a good work for a Covenanted King, to have a care that the Gospel may be preached thorow the whole Land. Care also would be taken that they who have the Gospel, may live sutablely thereto.

If a King would be a through Reformer, he must be reformed himself; otherwayes he will never lay Reformation to heart. To make a King a good

Reformer, I wish him these qualifications according to the Truth, and in sincerity, wherewith they report *Trajan* the Emperour, to have been endued He was 1. Devote at home. Couragious in warre. 3. Just in his Judicatures. 4. Prudent in all his affaires. True *Pietie*, *Fortitude*, *Justice* and *Prudence*, are notable qualifications in a Prince, who would reforme a Kingdom, and reforme well.

V. I come now to the fifth and last particular, and that is the Covenant made between the King and the People. When a King is crowned, and received by the People, there is a Covenant or mutual Contract, between him and them, containing conditions, mutually to be observed. Time will not suffer to insist upon many particulars, I shall only lay before You three. 1. It is cleare from this Covenant, that a king hath not absolute power to do what he pleaseth, he is tyed to Conditions, by vertue of a Covenant. 2. It is cleare from this Covenant, that a people are bound to obey their king in the LORD. 3. I shall present the king with some directions, for the right government of the people, who are bound to obey.

I. 1. It is cleare, that the Kings power is not absolute, as King and flattering Courtiours apprehend; a Kings power is a limited power, by this Covenant. And there is a threefold limitation of the Kings power.

1. 1. In regard of subordination. There is power above his, even GODS power, whom he is obliged to obey; and to whom he must give an account of his administration. Ye heard Yesterday, that text *By me Kings reign*. *Prov. 8: 15*. Kings have not only their Crowns from God; but they must reigne according to his will, which is cleare from *Rom. 13: 4*. He is called *The Minister of GOD*. He is but GODS Servant. I need not stay upon this. Kings, and all others, will acknowledge this limitation.

2. 2. In regard of Lawes. A King is sworn at his Coronation, to rule according to the standing, received laws of the kingdom. The Laws he is sworn to, limite him that he can not do against them, without a sinful breach of this Covenant, between the King and the People.

3. 3. In regard of Government. The total government is not upon a king. He hath Counsellours, a Parliament, or Estates, in the Land, who share in the burthen of Government. No king should have the sole Government. It was never the minde of these, who received a king to rule them. to lay all Government upon him, to do what he pleaseth, without controlement. There is no man able alone to governe all. The kingdome should not lay that upon one man, who may easily miscarrie. The Estates of the Land, are bound in this Contract, to beare a burthen with him.

These men who have flattered kings, to take unto themselves an absolute power, to do what they please, have wronged kings and kingdoms. It had been good that kings of late, had carried themselves so, as this question of kings power, might never have come in debate: For they have been great looſers thereby. Kings are very desirous to have things spoken and written to hold up their arbitrary and unlimited power; but that way doth exceedingly

ingly wrong them. There is one, a learned man, I confesse; who hath written a book, for the maintenance of the absolute power of kings, called *Defensio Regia*, whereby he hath wronged himself in his reputation, and the king in his government. As for the fact in taking away the life of the late king (what ever was GODS Justice in it) I do agree with him to condemne it, as a most unjust and horrid fact, upon their part who did it: But when he cometh to speak of the power of kings in giving unto them an absolute and illimited power, urging the damnable *Maxime*, *Quod Libet Licet*, he will have a king to do what he pleaseth *impunè*, and without controlement. In this I cannot but dissent from him.

In regard of Subordination, some say; That a king is comptable to none but GOD. Do what he will, let GOD take order with it; this leadeth kings to *Atheisme*, let them do what they please, and take GOD in their own hand: In regard of Lawes, they teach nothing to kings, but *Tyranny*: And in regard of Government, they teach a king to take an *Arbitrary* power to himself, to do what he pleaseth without controlement. How dangerous this hath been to kings. is cleare by sad experience. Abuse of *Power*, and *Arbitrary Government*, hath been one of GODS great Controversies, with our Kings Predecessours, GOD in His Justice, because *Power* hath been abused, hath thrown it out of their hands: And I may confidently say, that GODS Controversie with the kings of the earth, is for *arbitrary* and *tyrannical Government*.

It is good for our king to learne to be wise in time; and know that he receiveth this day a power to governe; but a power limited by contract; and these conditions he is bound by Oath, to stand to. Kings are deceived, who think, that the people are ordained for the King; and not the king for the people. The Scripture sheweth the contrary, *Rom. 14. 4*. The king is the *Minister of God*, for the Peoples good. GOD will not have a king in an arbitrary way, to encroach upon the possession of Subjects. *Ezek. 45. 7, 8*. *A portion is appointed for the Prince*. And it is said, *My Princes shall no more oppresse my People; and the rest of the Land, shall be give unto the house of Israel, according to their tribes*. The king hath his distinct Possessions and Revenewes from the People; he must not oppresse, and do what he pleaseth, there must be no *tyranny* upon the throne.

I desire not to speak much of this subject. Men have been very tender in meddling with the power of kings; yet seeing these dayes have brought forth debates concerning the power of kings. it will be necessary to be cleare in the matter. Extremities would be shunned. A king should keep within the bounds of the Covenant made with the People, in the exercise of his power; And subjects would keep within the bounds of this Covenant, in regulating that power. Concerning the last. I shall propound these three, to your consideration.

I. A king abusing his power, to the overthrow of Religion, Lawes and Liberties, which are the very Fundamentals of this Contract and Covenant

may

may be controled and opposed; And if he set himself to overthrow all thes by Armes, then they who have power, as the Estates of a Land, may and ought to resist by Armes: Because he doth, by that opposition, break the very bonds, and overthroweth all the essentials of this Contract and Covenant. This may serve to justifie the proceedings of this Kingdom against the late King, who in an hostile way set himself, to overthrow Religion, Parliaments, Lawes and Liberties.

2. 2. Every breach of Covenant, wherein a king falleth after he hath entered in Covenant, doth not dissolve the bond of the Covenant. Neither should Subjects lay aside a king, for every breach, except the breaches be such as overthrow the fundamentals of the Covenant with the People. Many examples of this may be brought from Scripture. I shall give but one. King *Ash* entered solemnly in Covenant with GOD, and the People, 2 *Chronicl.* 15. After that, he falleth in grosse transgressions and breaches, 2 *Chronicl.* 16. He associate himself and entered in League with *Benhadad*, king of *Syria*, an *Idolater*: He imprisoned *Hanani*, the LORDS Prophet, who reproveth him, and threatned judgment against that association; And, at that same time, he oppressed some of the People: And yet, for all this, they neither lay him aside, nor compt him an hypocrite.

3. 3. Private persons, should be very circumspect, about that which they do in relation to the authority of kings: It is very dangerous, for private men, to medle with the power of kings, and the suspending of them from the exercise thereof. I do ingenuously confesse, that I finde no example of it. The Prophets taught not such doctrine to their People, nor the Apostles, nor the reformed Kirks. Have ever private men, Pastours or Professours, given in to the Estates of a Land as their judgement, unto which they resolve to adhere, that a king should be suspended from the exercise of his power. And if we look upon these godly Pastors, who lived in King JAMES his time, of whom one may truly say, more faithful Men lived not in these last times; For they spared not to tell the King his faults, to his face: Yea, some of them suffered persecution for their honestie and freedome: Yet we never read, nor have heard, that any of these godly Pastours joyned with other private men, did ever remonstrate to Parliament, or Estate, as their judgement, that the King should be suspended from the exercise of his Royal Power.

- II. It is cleare from this Covenant, that People should obey their King in the LORD: For as the King is bound by the Covenant, to make use of his power, to their good; So they are bound to obey him in the LORD, in the exercise of that power. About the Peoples duty to the King, take these four Observations.

- I. 1. That the obedience of the people, is in subordination to GOD; for and Covenant is first with GOD, and then with the King. If a King command any thing contrary to the Will of GOD; In this case *Peter* saith, *It is better to obey GOD, then man.* There is a line drawn from GOD to the people;

ple, they are lowest in the line; and have Magistrates inferiour, and supreme above them, and GOD above all. When the King commandeth the people that which is lawful, and commanded by GOD, then he should be obeyed; Because he standeth in the right line under GOD, who hath put him in his place. But if he command that which is unlawful, and forbidden of GOD, in that he should not be obeyed to do it; because he is out of his line. That a King is to be obeyed with this subordination, is evident from Scripture; take one place for all, *Rom. 13*. At the beginning, ye have both obedience urged to superiour powers, as the Ordinance of GOD, and damnation threatened against these who resist the lawful powers.

It is said by some, that many Ministers in *Scotland*, will not have King JESUS, but King CHARLES to reigne. Faithful men are wronged by such speeches. I do not understand these men; For if they think that a King and JESUS are inconsistent; then they will have no King: But I shall be far from entertaining such thoughts of them. If they think the doing a necessary duty for King *Charles*, is to preferre his Interest to CHRIST'S, this also is an error. Honest Ministers can very well discern between the Interest of CHRIST, and of the King. I know no Minister that setteth up King CHARLES, with prejudice to CHRIST'S interest.

There are three sorts of persons, who are not to be allowed in relation to the Kings interest. 1. Such as have not been content to oppose a King, in an evil course, (as they might lawfully do) But contrary to covenant, vows, many declarations, have cast off Kings, and kingly Government. These are the *Sectaries*. 2. They who are so taken up with a King, as they preferre a Kings interest, to CHRIST'S interest; which was the sin of our *Engagers*. 3. They who will have no duty done to a King, for fear of prejudging CHRIST'S interest. These are to be allowed who urge duty to a King, in subordination to CHRIST.

I shall desire that men be real, when they make mention of CHRIST'S Interest; for these three mentioned, professe and pretend the Interest of CHRIST. The *Sectaries* cover their destroying of kings with CHRIST'S interest; whereunto indeed, they have had no respect. being Enemies to his kingdom, and experience hath made it undeniable. The *Engagers* alledged they were for CHRIST'S interest; but they misplaced it. CHRIST'S interest should have gone before; but they drew it after the interest of a king which evidenced their want of due respect to CHRIST'S interest. As for the third, who delay duty for fear of preferring the kings interest to CHRIST, I shall not take upon me to judge their intentions, I wish they may have charity to these, who think they may do duty to a king in subordination to CHRIST, yea that they ought and should do duty, what ever mens fears be of the prejudice may follow.

If to be against the suspending of the king from the exercise of his power, and to be for the crowning of the king according to the publick faith of the

kingdoms, he first performing all that *Kirk* and *State* requireth of him in relation to Religion, and Civile Liberties. If this be, I say, to preferre a king to **CHRIST**, lat all men that are unbiassed, be judges in the case. We shall well avow, that we crown a king in subordination to **GOD**, and his interest in subordination to **CHRISTS**, which we judge, not only agreeable to the Word of **GOD**; but also that we are bound expressely in the **COVENANT**, to maintain the King, in the preservation & defence of the true Religion & Liberties of the kingdom, & not to diminish his just power & greatnesse.

2. That the Covenant between **GOD** and the king, and the people, goeth before the Covenant between the king, & the people; which sheweth, that a peoples entering Covenant with **GOD**, doeth not lessen their Obedience and allegiance to the king; but increaseth it, and maketh the Obedience firmer: Because we are in Covenant with **GOD**, we should the more obey a Covenanted king. It is a great errour to think, that a Covenant diminisheth Obedience, it was ever thought Cumulative. And indeed true Religion layeth strict ties upon men, in doing of their duety *Rom. 13. v. 5. We must needs be subject not only for wrath, but also for Conscience sake.* A necessity to obey, is laid upon all. Many Subjects obey for wrath; but the Godly obey for Conscience sake.

3. That a king Covenanted with **GOD**, should be much respected by his Subjects. They should love him. There is an inbred affection in the hearts of the People to their kings in the 12. *vers.* it is said, *That the people clapped their hands for joy, and said, GOD save the King.* They had no sooner seene their Native king installed in his kingdom, but they rejoiced exceedingly, and saluted him with wishes of safety. What ever be mens affections, or respects this day, to our king, certainly it is a duety lying on us, both to pray for and rejoice in his safety. The very end that **GOD** hath in giving us kings, maketh this clear, *1 Tim. 2. 1, 2. That we may live under them in Godlinesse and honesty:* And therefore Prayers and Supplications, are to be made for all kings; even for these that are not in Covenant; much more for these that are in Covenant. Ye are receaving this day a Crowned Covenanted king, pray for saving grace to him; and that **GOD** would deliver him, and us, out of the *hand* of these *cruel enemies*; and blesse his Government, and Cause us to live a quiet and peaceable life under him, in all Godlinesse and honesty.

4. That, as the king is Solemnly Sworne, to maintaine the Right of the Subjects against *Enemies*; and is bound to hazard his life, and all that he hath for their defence: So the people are also bound to maintain his person and authority; and to hazard life, and all that they have, in defending him.

I shall not take the Question in its full Latitude, taking in what a people are bound to, in persuing of a kings Right, in another Nation, which is not our present Question. Our Question is, What a people should do, when a kingdom is unjustly invaded, by a *forreigne enemy*, which seeketh the overthrow of Religion, King, and kindom? Surely, if men be tyed to any duety

duety to a king, and kingdom, they are tyed in this case. I have two sorts of men to meet with here, who are deficient in doing this Covenanted duety:

1. These who doe not act against the *Enemie*. 2. These who do act for the *Enemie*.

The first I meet with, are they who act not, but ly by, to beholde what will become of all. Three sorts of men act not for the defence of an invaded kingdom. 1. These who with draw themselves from publick counsels, as from Parliament or Committee of Estates. This withdrawing, is not to act. 2. These act not, who upon an apprehension of the desperate state of things, do think that all is in such a condition, by the prevailing of the *Enemie*, that there is no remedy: And therefore that it is best, to sit still, and see how things go. 3. They who do not act, upon scruple of conscience. I shall respectt tenderneffe of Conscience & I wish there be no more but tenderneffe. If there be no more, men will strive to have their consciences well informed.

They may be supposed to scruple upon one of those grounds: 1. To act in such a cause, for the kings interest; Sure I am this was not a doubt before, but all seemed to agree to act for the kings interest in subordination to *CHRISTS* and this day there is no more sought. We own the kings interest, only in a subordination to *CHRISTS*: Or. 2. To joyne with such instruments as are *Enemies* to the Work of *GOD*. Our answer to the Estates Quære Resolves, that such should not be intrusted: But we do not count these *Enemies*, who professe repentance, and declare themselves solemnelie to be for the Cause, and the Covenant; and do evidence it by their willingnesse to fight for them. If it be said, Their repentance is but counterfet. We are bound to think otherwayes in charitie, till the contrarie be seen. No man can judge of the realitie of hearts; for we have now found by experience, that men, who have been accounted above all exception, have betrayed their trust. If any who have not yet repented of their former course, shall be intrusted, we shall be sory for it; and plainly say, that it ought not to be.

But I think there must be more in this, that men say they cannot act. For my selfe, I love not that word in our case. It is too frequent, *He can not act* and *He can not act*. I fear there be three sort of persons lurking under this cover. 1. Such as are *Puffanimous*, who have no courage to act against the *Enemie*. The word is true of them *they can not act*, because *they darre not act*. 2. Such as are selfish men, serving their *Idole credit*. He hath been a man of Honour, and now he feareth there will be no credit to fight against this prevailing *Enemie*: Therefore he can not act, and save his Credit. Be who thou will that hath this before thee, *GOD* shall blast thy reputation. Thou shalt neither have honour nor credit, to do a right turne in *GODS* Cause. 3. Such as are *Compliers*, who can not act, because they have a purpose to comply. There are, that cannot act in an *Army*; but they can betray an *Army*, by not acting. There are, that can not act for safety of a Kingdom; but they do betray it, by not acting. In a word, there are, who can not joyne to act with these whom they accompt *Maligants*; (speak not of declared and known *Malignants* but of such as have ben, and are fighting,

for the Cause, Yet by them esteemed *Maligants*) But they can joine with *Sectaries*, open and declared enemies, to Kirk and Kingdom. I wish Subjects, who are bound to fight for the Kingdom, would lay by that phrase, of *Not acting*, which is so frequent in the mouth of *Complainers*, and offensive to them, who would approve themselves in doing duety for endangered Religion, King, and Kingdome.

That men may be the more clear, to act, I shall offer to your consideration, some passages of Scripture, about these who do not act against a *common enemy*.

1. **I. Judge. 5.** There are many reprov'd, for lying still, while an *Enemy* had invaded the Land: As *Reuben*, with his divisions: *Gilead*, *Dan*, and *Asher* seeking themselves, all are reprov'd, for not joining with the People of *GOD*, who were willing to jeopard their lives against a *mighty oppressing enemy*. But there is one passage concerning *Meroz*, *vers. 23.* which fitteth our purpose, *The Angel of the LORD said, Curse ye Meroz, Curse ye bitterly the inhabitants thereof; they came not to the Helpe of the LORD, to the Helpe of the LORD, against the Mighty.* What this *Meroz* was, is not cleare; yet all interpreters agree, that they had opportunity and power to have joined with, and helped the People of *GOD*, and it is probable they were near the place of the fight. They are cursed for not comming to the Helpe of the *LORDS* People. This may be applied to these in the Land, who will not Helpe the *LORD* against the *Mighty*.

2. Another passage you have *Numb 32.* *Reuben* and *Gad* having a multitude of cattel, and having seen the land of *Gilead*, that it was a place for cattel, they desire of *Moses*, and the Princes, that that Land may be given them, and they may not passe over *Jordane*, *vers. 6, 7.* *Moses* reproveth them in these wordes, *Shall your Brethren go to warre? And shall ye sit still? Wherefore discourage ye the heart of the Children of Israel vers. 16, 17, 18.* *Reuben & Gad* make their Apology, showing that they have no such intention to sit still, only they desire their wives, and little ones, may stay there; they themselves promise to go over *Jordane*, armed before *Israel*; and not returne before they were possessed in the Land. Then *Moses* said unto them, *vers. 20, 21, 22.* *If you do so, then this shall be your possession.* But *vers. 23.* *If ye do not so, behold, ye have sinned against the Lord; and be sure your sinne shall find you out.*

I may apply this, to them that can not act, will ye sit still when the rest of your Brethren are to hazard their lives against the *Enemy*? We have reason to reprove you. If *Moses* that faithful Servant of *GOD*, was still jealous of *Reuben* and *Gad*, even after their Apology and promise to act, (for he sayeth, *If ye do not so*) have not honest and faithful Servants of *GOD* ground to be jealous of their Brethren, who refuse to act? Let them Apologize what they will; for their not acting, I say, they sinne against the *LORD*, and their sinne shall find them out. It will be clearly seen, upon what intention they do not Act.

3. **3. A third passage, is 1 Sam. 23. 26.** *Saul* hath *David* enclosed, that he

he can hardly escape. In that very instant, there cometh a messenger to Saul, saying, *vers. 27. Haste thee, and come; for the Philistines have invaded the land.* At the hearing of this message, *vers. 28. Saul returned from pursuing after David, & went against the Philistines.* It is true, the LORD did provide for his Servant Davids escape, by this meane: But if you consider Saul, he took it not so. No thing moved him to leave this persute, but the condition of the land, by the invading of an *Enemie*.

Three things might have moved Saul, to stay and persue David. 1. He hath him now in a strait, and hath such advantage, that he might have thought, not to come readily by the like.

2. That although the *Philistines* be *Enemies*, yet David is the most dangerous *Enemie*; for he aimeth at no lesse, then the Crowne. It were better to take conditions of the *Enemie*, then to suffer David to live, and take the Crowne.

3. He might have said, If I leave David at this time, and fight with the *Philistines*, and be beaten, he will get a power in his hand to undo me, and my posterity. These may seeme strong motives; But Saul is not moved with any of these. The present danger is the *Philistines* invading the land; and this danger is to be opposed, come of the danger from David what will. As if Saul had said, I will let David alone, I will meet with him at another time, and reckon with him; now there is no time for it, the *Philistines* are in the land; let us make hast against them. I wish that many of our Countrey men had as great love to their Countrey, and as publick a Spirit for it as this prophane king had, then there would not be so many questions for acting, as men make this day.

The Objections I have been touching, are in mens thoughts and heads. 1. Some say Now the *Malignants* are under, for this *Enemie* is their rod, It is best to put them out of having any power: Yea, there are some who would more willingly go to undo these, whom they accompt *Malignants*, nor against the common *Enemie*, who are wasting the land. If they had Sauls resolution they would say, the *Philistines* are in the land, let them alone, we will reckon with them at another time; we will now goe against the *Common Enemie*.

They have also the second Objection, the *Malignants* are more dangerous *Enemies*, then the *Sectaries*. I shall not now compare them at equal distance, and abstract from the present danger; but I shall compare them in the present posture of affairs. I am sure, the *Sectaries* having power in their hands, and a great part of the land in their possession, are farre more dangerous then *Malignants*, who have no power for the present: And therefore the resolution should be, the *Sectaries* have invaded the land, and are destroying it, let us goe against them.

3. The third Observation weigheth much with many, the *Malignants*, being employed to fight for their Countrey, may get such power in their hand, as may hurt the Cause. For answer; 1. The Resolution given to the Quere of the Estates, provideth against that, for therein is a desire, that no such power should be put in their hand. 2. This fear goeth upon a supposition, that they do not repent their former course. This is an uncharitable judgment. We are bound to be more charitable of men professing repentance, for with such we have to do only.

Sermon Preached

ly. And to speak a word by the way to you, who have been upon a *malignant course*, Little good is expected from you, I pray you be honest, and disappoint them. I wish you true repentance, which will both disappoint them, and be profitable to your selves. 3. I desire it may be considered, whether or not, fear of a danger to come from men, if they prevaile against the *common enemy*, being only cloathed with a capacity to fight for their Countrey, Be an argument against rising to oppose a seene and certaine danger, coming from an *enemy*, cloathed with power, and still prevailing. I conceive, it ought to be farre from any, to hinder men to defend their Countrey in such a case. I confesse indeed, the Cause which we maintaine, hath met with many *enemies*, who have been against it, which requireth much tenderneffe; therefore men are to be admitted to trust, with such exceptions as may keep them out, who are still *Enemies* to the Cause of GOD, have not professed repentance, renounced their former courses, and declared themselves for Cause and Covenant. I doubt not, but it shall be found, that admitting of such to fight in our case as it standeth, is agreeable to the Word of GOD, and is not against the former Puplick Resolutions of *Kirk* and *State*.

The second sort of persons, we are to meet with, are such as act for the *Enemy* against the Kingdom. If they be cursed, who will not come out to help the LORD against the Mighty; What a curse shall be upon them, who help the Mighty against the LORD, as they do who act for the *Enemy*? Three wayes is the *Enemy* helped against the Cause and People of GOD.

I. 1. By keeping correspondence with them, and giving them intelligence; there is nothing done in *Kirk* or *State*, but they have intelligence of it. A baser way hath never been used in any Nation. Your Counsels and Purposes, are made knowne to them. If there be any such here (as I fear they be) let them take this to them, they are of these who helpe the Mighty against the LORD, and the curse shall sticke to them.

2. By strengthening the *Enemies* hands with questions, debates and determinations, in papers, tending to the justifying of their unjust invasion. What ever have been mens intentions in taking that way, yet the thing done by them, hath tended to the advantage of the *Enemy*, and hath divided these, who should have been joined in the Cause, to the great weakening of the power of the kingdome, and this interpretatively, is to act for the Mighty against the LORD.

3. By grosse compliance with the *Enemy*, and going in to them, doing all the evil Offices they can, against their Native Kingdom. If *Meroz* war cursed, for not helping shall not these perfidious Covenant breakers, & treacherous dealers against a distressed land; be much more accursed, for helping and assisting a destroying *Enemy*, so farre as lyeth in their power? *Isai.* 31. 3. May be truly applyed to them, who are helping *Strangers*, *Enemies* to GOD, His *Kirk*, and Religion, Both he that helpeth, shall fall; & he that is holpen, shall fall down, and they shall faile together.

III. III. The third particular about this COVENANT, resteth to be spoken of to wit, Some Directions to the King. For the right performing of his duty, whereof I shall give seven.

1. A King meeting with many difficulties in doing of duty, by reason of strong corruption within, and many tentations without, he should be careful, to seek GOD by Prayer, for grace to overcome these impediments, and for an understanding heart to govern his people. Solomon having in his option, to ask what he would, he asked an understanding heart, to go out and in before his people; knowing that the Governement of a people, was a very difficile work, and needed more then ordinary understanding. A King also hath many enemies (as our king hath this day) and a praying king, is a prevailing king. Asa when he had to do with a mighty enemy, 2 Chron. 14. prayed fervently, and prevailed. Jehoshaphat was invaded with a mighty enemy, 2 Chr. 20. he prayed, and did prevail. Hezekiah prayed against Sennacheribs hudge army, and prevailed, 2 Chron. 32.

Sir, You have many difficulties and oppositions to meet with, acquaint your self with Prayer, be instant with GOD, and He will fight for You. Prayers are not in much request at Court; But a Covenanted King, must bring them in request. I know, a king is burthened with multiplicity of affairs, and will meet with many diversions; But, Sir, You must not be diverted. Take houres, and set them apart for that exercise: Men being once acquainted with Your way, will not darre to divert You. Prayer to GOD, will make Your affairs easy all the day. I read of a king, of whom his courtiours said, He spoke oftener with GOD, then with men. If You be frequent in Prayer, You may expect the Blessing of the most high upon your selfe, and upon Your Governement.

2. A king must be careful of the kingdom, which he hath sworne to maintaine. We have had many of too private a spirit, by whom self interest hath been preferred to the publick. It becommeth a king well, to be of a publick Spirit, to care more for the publick, then his own interest. *Senates* and *States* have had Motto's written over the doores of their meeting places. Over the Senate-House of Rome, was written, *Ne Quid Respublica Detrimenti Capiat*. I shall wish this may be written over Your Assembly-Houses; But there is another that I would have written with it, *Ne Quid Ecclesia Detrimenti Capiat*. Be careful of both; Let neither Kirk nor State suffer hurt; Let them go together. The best way for standing of a kingdom, is a well constitute Kirk. They deceave kings, who make them believe, that the Governement of the Kirk; I meane Presbyterianial Government, can not sute with Monarchie. They sute well, it being the Ordinance of CHRIST, rendering to GOD, what is GODS; and to Cæsar, what is Cæsars.

Sir, Kings who have a tender care of the kirk; Is. 41. 3. are called Nursing Fathers. You would be careful, that the GOSPEL may have a free passage through the kindom; and that the Government of the kirk, may be preserved intiere, according to Your Solemn Engagment. The kirk hath met with many enemies, as *Papists*, *Prelates*, *Malignants*, which I passe as known enemies: But there are two sorts more, who, at this time, would be carefully looked on.

1, *Sectaries* great enemies to the kirk, and to all the Ordinances of CHRIST, and

and more particularly to Presbyterial Government, which they have and would have altogether destroyed. A king should set himself against these, because they are enemies as well to the King, as to the Kirk, and strive to make both fall together.

2. 2. *Erasians*, more dangerous snares to kings, then *Sectaries*; because kings can look well enough to these, who are against themselves, and their power as *Sectaries*, who will have no king: But *Erasians* give more power to kings, then they should have, and are great enemies to Presbyterial Government: For they would make kings believe, that there is no Government but the Civil, and derived from thence, which is a great wrong to the Son of GOD, who hath the government of the Kirk distinct from the Civil; yet no wayes prejudicial to it, being spiritual, and of another nature. CHRIST did put the Magistrate out of suspicion, that his kingdome was prejudicial to Civil-government; affirming, *My Kingdom is not of this world*. This Government CHRIST hath not committed to kings, but to the Office-Bearers of his house; who in regard of Civil subjection, are under the Civil power as well as others; but in their spiritual administration they are under CHRIST, who hath not given unto any king upon earth, the dispensation of spiritual things to his people,

SIR, You are in Covenant with GOD, and His People, and are obliged to maintaine Presbyterial Governement, as well against *Erasians* as *Sectaries*. I know, this *Erastian* humour aboundeth at Court. It may be some endeavour to make You encroach upon that, for which GOD, hath punished Your Predecessours. Be who he will that meddleth with this Government to overturne it, it shall be as heavy to him as the burthensome stone to the enemies of the Kirk. *They are cut in piec s, who burthen themselves with it*, Zach 12.

3. 3. A King in Covenant with the People of GOD, should make much of these who are in Covenant with him; having in high estimation the Faithful Servants of CHRIST, and the Godly People of the Land. It is rare to find kings lovers of Faithful Ministers, and Pious People. It hath been the fault of our own kings to persecute the Godly.

1. 1. Let the king love the Servants of CHRIST, who speak the Truth. Evil kings are branded with this that they contemned the Prophets, 2 *Chronicl.* 25. When *Amaziah* had taken the Gods of *Seir*, and set them up for his Gods, a Prophet came to him, and reprov'd him; unto whom the King said, *Who made thee of the Kings Counsel, forbeare lest thou be smitten*. This contempt of the Prophets warning, is a fore-runner of following destruction. Be a careful hearer of GODS Word; take with reproof; esteem of it, as *David* did *Psalme* 141. *vers.* 5. *An excellent Oyle, which shall not break the head*. To make much of the faithful Servants of CHRIST, will be an evidence of reality.

2. 2. Let the king esteem well of godly Professours. Let piety be in accompt. It is a fault very common, that pious Men, because of their conscientious and strict walking, are hated by the *Prophane*, who love to live loosely. It is usual with *prophane Men*, to labour to bring Kings unto a distaste of the Godly; especially

pecially when men who have professed Piety become scandalous; whereupon they are ready to judge all pious Men to be like them; and take occasion to spake evil of Piety. I feare at this time, when men who have been commend- ed for Piety have fallen foulely, and betrayed their trust; that men will take advantage, to speak against the godly of the Land. Beware of this, for it is *Sathans* policy, to put Piety out of request. Let not this move any. Fall who will, Piety is still the same, and pious Men will make conscience both of their wayes and trust. Remember, they are precious in *G O D S* Eyes, who will not suffer men to despise them, without their reward. *SIR*, Let not Your heart be from the godly in the Land, whatever hath fallen out at this time. I dare affirm there are very many really godly men, who by their prayers are sup- porting your Throne.

4. A King should be careful whom he putteth in Places of Thrust, as a 4.
maine thing, for the good of the kingdom. It is a *Maxime*, that trust should not be put in their hands, who have oppressed the people, or have betrayed their trust. There is a passage in Story. meet for this purpose. One *Septimius Arabinus*, a man famous, or rather infamous for Oppression, was put out of the *Senate*, but re-admitted. About this time *Alexander Severus*, being chosen to the Empyre, the *Senatours* did entertain him with publick salutations and con- gratulations. *Severus* espying *Arabinus*, amongst the *Senators*, cryed out, *O Numina! Arabinus non solum vivit, sed in Senatum venit.* Ah! *Arabinus* not only liveth, but he is in the *Senate*. Out of just indignation, he could not endure to see him, As all are not meet for places of trust in judicatories. So all are not meet for places of trust in armies. Men would be chosen who are godly, and able for the charge.

But there are some who are not meet for trust. 1. They who are godly, but 1.
have no skill nor ability for the place, A man may be a truly godly man, who is not fit for such place, and no wrong, is done to him nor to godliness, when, the place is denied to him. I wonder how a godly man can take upon him a place whereof he hath no skill. 2. They who have neither skill nor courage, are 2.
very unmeet; for if it be a place of never so great moment, faint-heartednesse will make them quite it. 3. They who are both skilful and stout; yet are not honest but perfidious and treacherous, should have no trust at all.

Of all those we have sad experience, which should not move You to make choise of prophane and godlesse men, by whom a blessing is not to be expected but it should move You to be wary in Your choise. I am confident such may be had, who will be faithful for Religion, King and Kingdom.

5. There hath been much debate about the exercise of the Kings power, yet 3.
He is put in the exercise of his power, and this day put in a better capacity to exercise it by his *Coronation*. Many are affrayed that the exercise of his power, shall prove dangerous to the Cause; and indeed I confesse there is ground of fear, when we consider, how this power hath been abused by former kings. Therefore, *SIR*, make good use of this power, and see that You rather keep within bounds, then exceed in the exercise of it. I may very well give such a Counsel, as an old Counsellour gave to a King of France. He having spent
B many

Sermon Preached

many years at court, desired to retire into the Countrey, for enjoying privacy fit for his age; and having obtained leave, The king his master required him, to sit down, and write some advise of Government, to leave behind him, which he out of modesty declined. The King would not be denied, but left with him pen and ink, and a sheet of paper. He being alone after some thoughts, wrote with faire and legible Characters in the head of the sheet, *Modus* in the middle of the sheet *Modus*, and in the foot of the sheet *Modus*; and wrote no more in all the paper: which he wrapped up, delivered to the King, Meaning that the best counsel he could give him, was, That he should keep temper in all things. Nothing more fit for a young king then to keep temper in all things. Take this counsel, Sir, and be moderate in the use of your power, The best way to keep power, is moderation in the use of it.

6. The King hath many enemies, even such as are enemies to his Family, and to all kingly Government; and are now in the bowels of this Kingdom wasting and destroying: Bestirre Your self, according to Vowes and Oaths, that are upon You, to be active, for the reliefe of CHRISTS Kingdom, born down by them, in all the three Kingdoms; and for the reliefe of this Kingdom grievously oppressed by them. We shall earnestly desire, that GOD would put that Spirit upon our King, now entered upon publick Government, which he hath put upon the Deliverers of his People from their cruell Oppressours.

In speaking of the kings behaviour to enemies, One thing I cannot passe. There is much spoken of a treatie with this enemy. I am not of the judgment of some, who distinguish a treaty before invasion, and after invasion, and say, Treating is very lawful before invasion; because it is supposed that there is little wrong done; but after invasion, when a kingdom is wronged, and put to infinite losses, then they say a treaty is to be shunned: But in my judgement, a treaty may be lawful after invasion, and wrongs sustained. The end of war is peace, neither should desire of revenge obstruct it, providing it be such a treaty and peace, as is not prejudicial to Religion, nor to the safety of the kingdom, nor to the undoubted right of the King, nor to the League and Covenant, whereunto we are so solemnly engaged.

But I must break off this treaty, with a story related in *Plutarch*. The City of *Athens* was in a great strait, wherein they knew not what to do. *Themistocles* in this strait said, he had something, wherein to give his opinion, for the behoofe of the State; but he thought it not fit to deliver himself publicly, *Aristides* a man of great trust, is appointed to hear him privately, and to make an accompt as he thought meet. When *Aristides* came to make his report to the Senate; He told them, that *Themistocles* his advice was indeed profitable, but not honest. Whereupon the people would not so much as hear it. There is much whispering of treaty, they are not willing to speak publicly of it. Hear them in private; and it may be the best advice shall be profitable; but not honest. If a treaty should be, let it be both profitable and honest, and no lover of peace will be against it.

7. Seing the King is now upon the renewing of the Covenants: it would be remembered, that we enter into Covenant, according to our profession therein; with

with reality, sincerity, and constancie, which are the qualifications of good Covenanters. Many doubt of your reality in the Covenant: Let Your sincerity and realitie be evidenced by Your steadfastnesse and constancy; For many have begun well, but have not been constant.

In the sacred hystory of *Kings*, we find a note put upon kings according to their carriages. One of three sentences is written upon them. 1. Some kings have this written on them, *He did evil in the sight of the LORD*. They neither begin wel nor end wel. Such an one was *Ahaz*, king of *Judah*, and diverse others in that hystory. 2. Others have this written of them, *He did that which was right in the sight of the LORD; but not with a perfect heart*. Such an one was *Amaziah*, king of *Judah*, 2 Chr. 25. 2. He was neither sincere nor constant: When GOD blessed him with victory against the *Edomites*, he fell foully from the true worship of GOD, and set up the gods of *Edom*. 3. A third sentence is written upon the godly kings of *Judah*, *he did right in the sight of the LORD with a perfect heart*. As *Asa*, *Hezekiah*, *Jehoshaphat* and *Josiah*, They were both sincere and constant. Let us neither have the first, nor the second; but the third written upon our King, *He did right in the sight of the LORD; with a perfect heart*. Begin well, and continue.

Before I close, I shall seek leave, to lay before our young king, two examples, to beware of, and one to follow. The two warning examples, one of them is in the *Text*, another in our own *History*.

The first example is of *Joash*. He began well, and went on in a godly reformation all the dayes of *Jehojada*; but it is observed 2 Chron. 24. 17. that after the death of *Jehojada*, the princes of *Judah* came, and did obeysance to the king; and he hearkened unto them, vers. 18. It appeareth, they had been lying at waite, till the death of *Jehojada*; and took that opportunity to destroy the true worship GOD, and set up false worship, flattering the king for that effect: For it is said, *They left the house of the Lord, and served groves and Idols*; & were so far from being reclaimed, by the Prophet of the LORD, that was sent unto them, that they conspired against *Zechariah* the son of *Jehoiada*, who reproved them mildly for their *Idolatry*, and stoned him with stones, and slew him at the kings commandement. And vers. 22. it is said, *Joash remembered not the kindnesse that Jehoiada his father had done to him, but slew his sonne*.

Sir, Take this example for a warning. You are obliedged by the Covenant, to go on in the Work of Reformation, It may be, some great ones are waiting their time, not having opportunity to work for the present, till afterward they may make obeysance, and perswade You to destroy all, that hath been done in the Work of GOD these diverse years. Beware of it; Let no allurements or perswasion prevaile with You, to fall from that, which this day You bind Your self to maintain.

Another exemple I give You, yet in recent memory, of Your grand-father king *James*. He fell to be very young, in a time, full of difficulties; yet there was a godly party in the land, who did put the Crown upon his haed: And when he came to some years, He and his people entered in a Covenant with GOD, He was much commended by godly and faithful men, comparing him to young

*I*esiah standing at the Altar, renewing a Covenant with GOD; And he himself did thank GOD, that he was born in a Reformed kirk, better reformed then England; for they retained many *popish ceremonies*: Yea, better reformed then Geneva, for they kept some *holy dayes*; Charging his people to be constant, and promising himself to continue in that Reformation, and to maintain the same. Norwithstanding of all this, he made a foule defection: He remembered not the kindnesse of them who had held the crown upon his head; yea, he persecuted faithful Ministers, for opposing that course of defection. He never rested till he had undone Presbyterial Government, and kirk Assemblies, setting up *Bishops*, and bringing in *Ceremonies*, against which formerly he had given large testimony. In a word, he layd the foundation, whereupon his sonne our late king, did build much mischief to Religion, all the dayes of his life.

Sir, I lay this exemple before You the rather, because it is so near You, that the guiltines of the transgression lyeth upon the Throne and Family, & it is one of the finnes, for which You have professed humiliation very lately, Let it be laid to heart, take warning, requite not faithful mens kindnes with persecution; yea requite not the LORD so, who hath preserved You to this time, and is setting a Crown upon Your head, Requite not the LORD so, with *Apostasie* and *Defection* from a sworn Covenant: But be steadfast in the Covenant, as You would give Testimony of Your true Humiliation for the Defection of these that went before You.

I have set up these two exemples before you as beacons to warne you to keep off such dangerous courses, and shall add one for imitation, which, if followed, may happily bring with it the blessing of that godly mans adherence to God. The exemple is of *Hezekiah*, who did that *which was right in the sight of the Lord*, 2 King. 18. 5, 6. It is said of him, *He trusted in the Lord God of Israel, and he cleave unto the Lord, and departed not from following him, but kept his Commandements.* And vers. 7. *The LORD was with him, and he prospered wither soever he went forth.*

Sir, follow this exemple, cleave unto the LORD, and depart not from following him, and the LORD will be with You, and prosper You wither soever You go. To this LORD, from whom we expect a blessing upon this dayes work be glory and praise for ever. Amen.

Sermon being ended, Prayer was made, for a Blessing upon the Doctrine delivered.

The King being to renew the *Covenants*, first the National Covenant, then the Solemn League, and Covenant, were distinctly read.

After the reading of these *Covenants*, The Minister prayed for grace, to perform the contents of the *Covenants*, and for faithful steadfastnesse in the Oath of GOD; And then (the Ministers Commissioners of the General Assembly, desired to be present, standing before the Pulpit) he ministred the Oath unto the king; who kneeling, and lifting up his right hand, did swear in the words following.

I Charles, King of Great Britane, France and Ireland, do assure and declare, by
my

The Kings Coronation.

37

my Solemn Oath, in the Presence of Almighty GOD, the Searcher of Hearts, my allowance and approbation of the National Covenant, and of the Solemn League and Covenant above-written, and faithfully oblige my selfe, to prosecute the ends thereof, in my Station and Calling; and that I for my self and successours, shall consent and agree, to all Acts of Parliament enjoining the National Covenant, and the Solemn League and Covenant, and fully establishing Presbyterial Government, The Directory of Worship, Confession of Faith; and Catechismes in the Kingdom of Scotland, as they are approved by the General Assemblies of this Kirk, and Parliament of this Kingdom; And that I shall give my Royal Assent, to Acts and Ordinances of Parliament passed, or to be passed, enjoining the same in my other Dominions: And that I shall observe these in my own practise and Familie, and shall never make opposition to any of these, or endeavour any change thereof.

After the King had thus Solemnly sworne, the National Covenant, the League and Covenant, and the Kings Oath, subjoyned unto both being drawne up in a fayre Parchment; The King did subscribe the same, in presence of all.

Thereafter the King ascendeth the Stage, and sitteth down in the Chaire of State.

Then the Lords, Great Constable, and Marishal, went to the four corners of the Stage, with the Lyon going before them; who spoke to the people these words, *Sirs, I do present unto you the King, CHARLES, The Rightful and Undoubted Heir of the Croune and Dignity of this Realm: This day is by the Parliament of this Kingdom appointed for his Coronation, And are you not willing to have him for your King, and become subject to his Commandements?*

In which action, the Kings Majestie stood up, showing himself to the people, in each corner; And the people expressed their willingnesse, by chearful acclamations, in these words, **GOD SAVE THE KING, CHARLES THE SECOND.**

Thereafter the Kings Majesty supported by the Constable, and Marishal, commeth down from the Stage, and sitteth down in the Chaire, where he heard the Sermon.

The Minister, accompanied with the Ministers before mentioned, cometh from the Pulpit toward the King; and requireth, If he was willing to take the Oath, appointed to be taken at the Coronation.

The king answered, he was most willing.

Then the Oath of Coronation, as it is contained in the eight Act of the first Parliament of King James, being read by the Lion, the Tenour whereof followeth:

Because, that the increase of Vertue, and suppressing of Idolatrie, craveth, that the Prince and the people be of one perfect Religion; which of Gods Mercie is now presently professed within this Realme; therefore it is statuted and ordained, by our Sovereigne Lord, my Lord Regent, and three Estates of this present Parliament; that all Kings, Princes, and Magistrats whatsoever, holding their place which hereafter at any time shall happen to Reigne, and bear rule over this Realme, at the time of

The Kings Coronation.

their Coronation, and receat of their Princely Authority, make their Faithful promise, in presence of the Eternal GOD; That enduring the whole course of their lives, they shall serve the same Eternal GGD, to the uttermost of their power according as he hath required in His Most Holy Word, revealed and contained in the New and Old Testaments; And according to the same Word, shall maintaine the true Religion of CHRIST JESUS, the preaching of his Holy Word, and due and right ministrations of the Sacraments now receaved, and preached within this Realme. And shall abolish and gainstand all false religions, contrary to the same. And shall rule the people committed to their charge, according to the will and command of GOD revealed in His foresaid Word, and according to the Loveable Lawes, and Constitutions receaved in this Realm, no wayes repugnant to the said Word of the Eternal GOD, And shall procure to the uttermost of their power, to the kirk of GGD and whole Christian people true and perfect peace, in time coming. The Rights and Rents, with all just Priviledges of the Crown of Scotland, to preserve and keep inviolated; Neither shall they transfer, nor alienate the same. They shall forbid and repress in all Estates, and degrees, Rease, Oppression, and all kind of wrong: In all judgements they shall command and procure that justice, and equity be keeped, to all creatures, without exception, as the LORD and Father of Mercies, be merciful unto them and out of their lands and impires they shall be careful to roote out all Heresiaks, and enemies to the True Worship of GOD, that shall be convicted by the true Kirk of GOD, of the foresaid crimes; And that they shall faithfully affirme the things above written, by their Solemn Oath.

The Minister tendered the Oath unto the king, who kneeling, and holding up his right hand, sware in these words. By the Eternal and Almighty GGD, Who liveth and reigneth for ever, I shall observe and keep all that is contained in this Oath.

This done, the Kings Majesty sitteth down in his Chaire, and reposeth himself a little.

Then the king ariseth from his Chaire, and is disrobed, by the Lord Great Chamberlaine, of the Princely Robe, Wherewith he entered the kirk, & is invested by the said Chamberlain in his Royal Robes.

Thereafter, the king being brought to the Chaire on the North side of the kirk, suppoed as formerly, the Sword was brought by Sir William Cockburne of Langtown. Gentleman Usher, from the table, and delivered to the Lyon king of Arms; Who giveth it to the Lord Great Constable, who putteth the same in the kings hand, saying, Sir, Receave this kingly Sword for the defence of the Faith of CHRIST, and protection of his kirk, and of the true Religion, as it is presently professed within this kingdome, and according to the National Covenant, & League and Covenant, and for executing Equitie, and Justice, and for punishment of all iniquity and injustice.

This done, the Great Constable receaveth the Sword from the king, & girdeth the same about his side.

Thereafter, the king sitteth down in his Chaire; & then the Spurres were put on him, by the Earle Marishal.

There-

The Kings Coronation.

39

Thereafter, Archibald Marquis of Argile, having taken the Crown in his hands, the Minister prayed to this purpose.

That the LORD would purge the Crown from the sinnes and transgressions of them that did reigne before Him; that it might be a pure Crowne, that GOD would settle the Crown upon the kings head: And since men that set it on, were not able to settle it, that the LORD would put it on, and perserve it. And then the said Marquis put the Crown on the kings head.

Which done, the Lyon king of Armes, the Great Constable standing by him, causeth an Herauld to call the whole Noblemen, one by one, according to their ranks; who comming before the king, kneeling, and with their hand touching the Crown on the kings head, sware these words, *By the Eternal, and Almightie GOD, who liveth and reigneth for ever; I shall support thee to my uttermost.* And when they had done, then all the Nobility held up their hands, and sware *to be loyal and true subjects, and faithful to the Crown.*

The Earle Marishal, with the Lion, going to the four corners of the Stage, the Lion proclaimed the Obligatory Oath of the People; And the people holding up their hands all the time, did swear *by the Eternal & Almighty GOD, who liveth and reigneth for ever, we become your liedge men, and truth, and Faith shall bear unto you, and live and die with you, against a'll manner of folkes whatsoever, in your service, according to the National Covenant, and solemn League and Covenant.*

Then did the Earls and Vicounts put on their crowns; and the Lion likewise put on his.

Then did the Lord Chamberlaine loose the sword wherewith the king was girded; and draw it, and delivered it drawn into the kings hands; and the king put it in the hands of the Great Constable, to carry it naked before him.

Then John Earle of Craufurd and Lindsay, took the Scepter, and put it in the Kings right hand saying, *Sir, Receave this Scepter the sign of Royal Power of the kingdom, that you may Govern your self right, and defend all the Christian People committed by GOD to your charge, punishing the wicked, and protecting the just.*

Then did the king ascend the Stage, attended by the Officers of the Crown, and Nobility, and was installed in the Royal throne by Archibald Marquis of Argile saying; *Stand, & holdfast from hence forth, the place whereof you are the lawful and righteous Heir, by a long and lineal succession, of your fathers; which is now delivered unto you, by authority of Almighty GOD.*

When the king was set down upon the throne, the Minister spoke to him a word of Exhortation, as followeth.

Sir, You are set down upon the throne, in a very diffcil time; I shall therefore put you in mind of a Scriptural expression of a throne, 1 Chron. 29. 23. it is said, Solomon sate on the throne of the LORD. Sir you are a king, and a king in Covenant with the LORD; If you would have the LORD to own you to be his king, and your throne to be his throne; I desire you may have some thoughts of this expression.

The Kings Coronation-

1. 1. It is the LORDS throne; Remember you have a king above you the king of kings, & Lord of Lords, who commandeth thrones: He setteth kings on thrones, & deethroneth them at His pleasure: Therefore take a word of advice, Be thankful to him, who hath brought you thorow many wanderings to set you on this throne: Kisse the Sonne, lest He be angrie; and learne to serve Him with fear. who is terrible to the kings of the earth.
2. 2. Your throne, is the LORDS Throne; and your people, the LORDS People, Let not your heart be lifted up above your Brethren, Deutr. 17. 20. They are your brethren, not only flesh of your flesh, but brethren by Covenant with GOD: Let your Government be refreshing unto them, as the rain on the mowen grasse.
3. 3. Your throne, is the LORDS throne: Beware of making his throne, a throne of iniquity: there is such a throne, Psalm. 94. 20. Which frameth mischief by a Law, GOD will not own such a throne; It hath no fellowship with Him. Sir, there is to much iniquitie upon the throne, by your Predecessours; who framed mischief by a Law; such Laws as have been destructive to Religion, and grievous to the LORDS People; You are on the throne, and have the Scepter, beware of touching mischievous lawes therewith: But as the throne is the Lords throne let the Lawes be the LORDS Lawes, agreeable to His Word, such as are terrible to evil doers, and comfortable to the Godly, and a reliefe to the Poor, and oppressed in the Land.
4. 4. The LORDS throne putteth you in mind, whom you should have about the throne; Wicked Counsellours, are not for a king upon the LORDS throne, Solomon knew this, who said, Prov. 25. 5. Take away the wicked from before the King, and his throne shall be established in Righteousnesse: And Prov. 20. ver. 8. A king upon the throne, scattereth away all evil with his eyes.
5. 5. The Lords throne putteth you in mind, that the Judgement on the throne, should be the Losds, take the exhortation, Jer 22. from the beginning, the prophet hath a command to go to the house of the king of Judah, and say, Hear the Word of the LORD, O King of Judah, that sitteth upon the throne, and thy servants, and thy people, Execute ye judgement, and righteousness, and deliver the spoiled, out of the hand of the oppressour: and do no wrong, do no violence to the stranger, the fatherles, nor the widow, neither shed innocent blood in this place. If ye do this thing indeed, then shall there enter by the gates of this house, kings sitting upon the throne of David. But if ye will not hear these Words, I swear by My Self, sayeth the Lord, this house shall become a desolation. And vers. 7. I will prepare destroyes against thee.

Sir, Destroyers are prepared for the injustice of the throne, I intreat you, execute Righteous judgement; if you doe it not, your house will be a Desolation: But if you do that which is right, GOD shall remove the destroyers; And you shall be established on your throne; And there shall yet be dignitie in your House, for your servants and for your people.

Lastly; If your Throne be the Throne of the LORD, Take a word of encouragement

The Kings Corouation.

41

couragment against Throne Adversaries, Your enemies, are the enemies of the LORDS Throne: Make your peace with GOD in CHRIST, and the LORD shall scatter your enemies from the Throne; And He shall magnifie you yet in the sight of these Nations, and make the misled People submit themselves willingly to Your Government.

SIR, If You use well the LORDS Throne, on which you are set then the two words in the place cited, 1 Chron. 29. 23. spoken of Solomon sitting on the Throne of the LORD, He prospered, and all Israel obeyed him, shall belong unto you, Your People shall obey you, in the LORD; and you shall prosper in the sight of the Nations round about.

Then the Lord Chancellour went to the four corners of the stage, the Lyon king of Armes going before him, and proclaimed his Majesties free Pardon to all Breakers of Penal Statutes, and made offer thereof: Whereupon the People cried, *GOD save the King.*

Then the King supported by the great Constable, and Marishal, and accompanied with the Chancellour, arose from the throne, and went out, at a door prepared for the purpose, to a Stage; and showed himself to the People without, who clapped with their hands, and cried with a lowd voice, a long time, *GOD save the King.*

Then the King returning, and sitting down upon the throne, delivered the Scepter, to the Earle of Craufurd and Lindsay, to be carried before him: thereafter the Lyon king of Armes, rehearsed the Royal Line of the Kings upward, to Fergus the first.

Then the Lion called the Lords one by one, who kneeling and holding their hands betwixt the Kings hands, did sweare these words, *By the Eternal and Almighty GOD, who liveth and reigneth for ever, I do become your Liedge man, and Truth and Faith shall beare unto you, and live and die with you, against all manner of Folkes whatsoever, in your service, according to the National Covenant, and Solemn League and Covenant.*

And every one of them kissed the Kings left cheek.

When these Solemnities were ended, the Minister standing before the King on his throne, pronounced this Blessing,

The Lord blesse thee, and save thee; the Lord heare thee in the day of trouble; the Name of the God of Jacob defend thee; the Lord send thee helpe from the Sanctuary, and strengthen thee out of Sion, Amen.

After the Blessing pronounced, the Minister went to the Pulpit, and had the following Exhortation, the King sitting still upon the throne. Ye have this day a King crowned; and entered into Covenant with GOD and His People, look both King and People, that ye keep this Covenant; and beware of the breach of it: that ye may be the more careful to keep it. I will lay a few things before you.

I remember when the Solemn League and Covenant was entered by both Nations. The Commissioners from England, being present in the East Kirk of Edinburgh, a passage was cited out of Nehem. 5: 13. Which I shall now a-

The Kings Coronation.

gain cite, *Nehemiah* requireth an Oath of the Nobles and people, to restore the mortgaged lands, which they promised to do; After the Oath was tendered, in the 13. *vers.* he did shake his lap, and said. *So God shake out every man from his house, and from his labour, that performeth not his promise, even thus be he shaken out and emptied; and all the Congregation said: Amen.*

Since that time, many of these who were in Covenant, are shaken out of it, yea, they have shaken of the Covenant, and laid it aside. It is true, they are prospering this day, and think that they prosper, by laying aside the Covenant; but they will be deceived, that word spoken then, shall not fall to the ground, GOD shall shake them out of their possession, and empty them for their perfidious breach of Covenant.

The same I say to King and Nobles, and all that are in Covenant; If you break that Covenant, being so solemnly sworn, All these who have touched your Crown; and sworn to support it, shall not be able to hold it on; but GOD will shake it off, and turn you from the throne: And ye Noble-men, who are assistant to the putting on of the Crown, and setting the king upon the throne, if ye shall either assist, or advise the King to break the Covenant, and overturn the Work of God, hee shall shake you out of your possessions, and empty you of al your glory.

Another passage I offer to your serious consideration, *Jer. 34. 8.* After that *Zedekiah* had promised to proclaime liberty to all the LORDS People, who were servants, and entered in a Covenant he and his Princes to let them go free, and according to the Oath had let them go; Afterwards they caused the servants to return, and brought them into subjection, *vers. 11.* What followeth upon this breach? *vers. 15, 16.* *Ye were now turned, and had done right in my sight in proclaiming libertie, but ye turned, and made them servants again.* And therefore, *vers. 18, 19, 20, 21.* *I will give the men who have transgressed My Covenant, who have not performed the words of the Covenant, which they made before Me, when they cut the calf in twain, and passed between the parts thereof, I will even give them into the hands of their enemies, into the hand of them that seek their life, even Zedekiah and his Princes.*

If the breach of a Covenant made for the Liberty of Servants was so punished, what shal be the punishment of the breach of Covenant for Religion, and the liberty of the people of GOD? There is nothing more terrible to King and Princes, then to be given into the hand of enemies; that seek their life. If ye would escape this judgment, let King and Princes keep their Covenant made with GOD: Your enemies who seek your life, are in the land, if ye break the Covenant, it may be feared, GOD give you over unto them as a prey: But if ye keep Covenant, it may be expected, GOD will keep you out of their hands.

Let not the place ye heard opened, be forgotten, for in it ye have an example of Divine Justice against *Joash* and the Princes, for breaking that COVENANT, *2 Chron. 24. 23.* The Princes who intised to that breach, are destroyed,

destroyed; and in the 24. vers. it is said, *The army of the Sirians came with a small company of men, and the LORD delivered a very great hoste in their hand; because they had forsaken the LORD GOD of their fathers: So they executed judgment against Iosh.* And vers. 25. *His own servants conspired against him, and slew him on his bed, &c.*

The Conspiracy of Servants or Subjects, against their King, is a wicked course: But GOD in His Righteous Judgment suffereth Subjects to conspire and rebel against their Princes; because they rebel against GOD: And He suffereth Subjects to break the Covenant made with a king; because he breaketh the Covenant made with GOD. I may say freely, that a chief cause of the judgment upon the Kings house, hath been the Grand-fathers breach of Covenant with GOD, and his Kirk within these kingdoms; they broke Covenant with GOD, and men have broken Covenant with them: Yea, most cruelly and perfidiously have invaded the Royal Family, and trodden upon all Princely Dignity.

Be wise by their exemple; You are now sitting upon the Throne, of the kingdom, and your Nobles about you, there is one above you, even JESUS, the King of *Sion*; and I, as His servant, dare not but be free with you; I charge you, Sir, in His Name, That you keep this Covenant in all points; If you shall break this Covenant, and come against His Cause; I assure you, the Contraversie is not ended between GOD and your family: But will be carried on to the further weakening, if not the overthrow of it: But if you shall keep this Covenant, and befriend the Kingdom of CHRIST, It may be from this day, GOD shall begin to do you good, Although your estate be very weak, GOD is able to raise you, and make you reigne, maugre the opposition of all your enemies: And howsoever it shall please the LORD to dispose, you shall have peace toward GOD, through CHRIST the Mediator.

As for you who are Nobles and Peeres of the Land, your share is great in this day of Coronation, ye have come and touched the Crowne, and sworn to support it, ye have handled the Sword and the Scepter, and have set down the King upon his Throne.

1. I charge you to keep your Covenant with GOD; and see that yee never be moved your selves to come against it in any head, or article thereof, and that ye give no counsel to the king to come against the Doctrine, Worship, Government and Discipline of the Kirk, established in this Land, as ye would eschew the judgement of Covenant breakers. If the King and ye who are engaged to support the crowne, conspire together against the Kingdom of CHRIST, both ye that do support, and hee that is supported, will fall together. I presse this the more, because it is a rare thing to see a king and great men for CHRIST; in the long Catalogue of kings, which ye have heard recited this day, they will be found few who have been for Christ.

2. I charge you also, because of your many Oathes to the King; that you keep them inviolably. Be faithful to him, according to your Covenant,

The Kings Coronation.

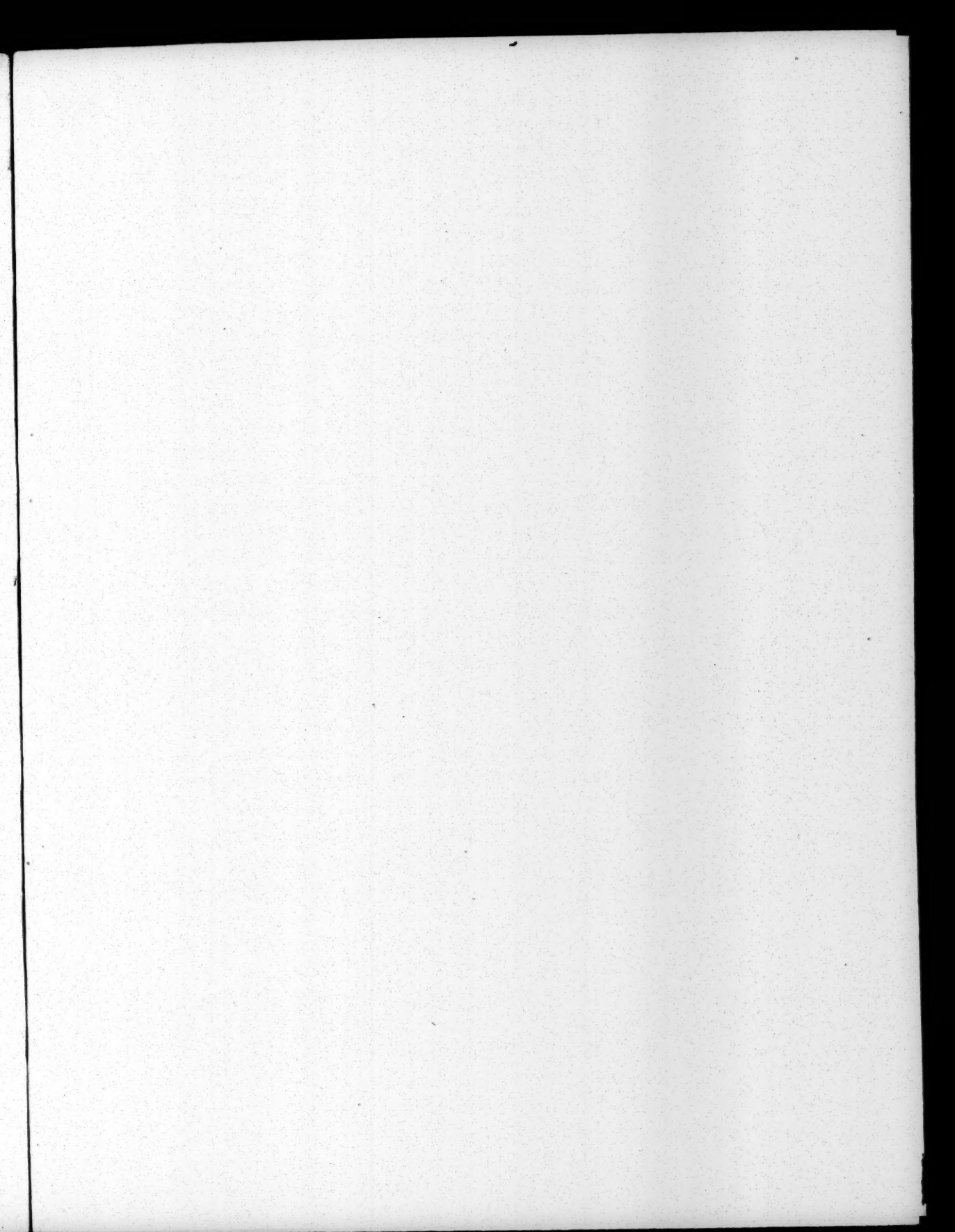
the Oathes of GOD are upon you, it directly, or indirectly, ye do any thing against his standing, GOD, by whom ye have sworne, will be avenged upon you, for the breach of his Oath.

And now I will shut up all with one word more to You, Sir, You are the only Covenanted king with GOD, and his People, in the world; many have obstructed Your entry in it: Now seeing the LORD hath brought you in over all these Obstructions, Only observe to do what is contained therein; and it shall prove an happy time for you, and your House. And because you are entered in times of great Difficultie, wherein small strength seemeth to remain with you, in the eyes of the world, for recovering your just power and greatnesse; therefore take the Counsel which David when he was a-dying, gave to his sonne Solomon, 1 King 2: 2, 3. *Be strong, and show thy selfe a man; and keep the Charge of the Lord thy GOD; to walke in his Wayes, and keep His Commandements; that thou mayest prosper in all that thou doest, and whether so-ever thou turnest thy self.*

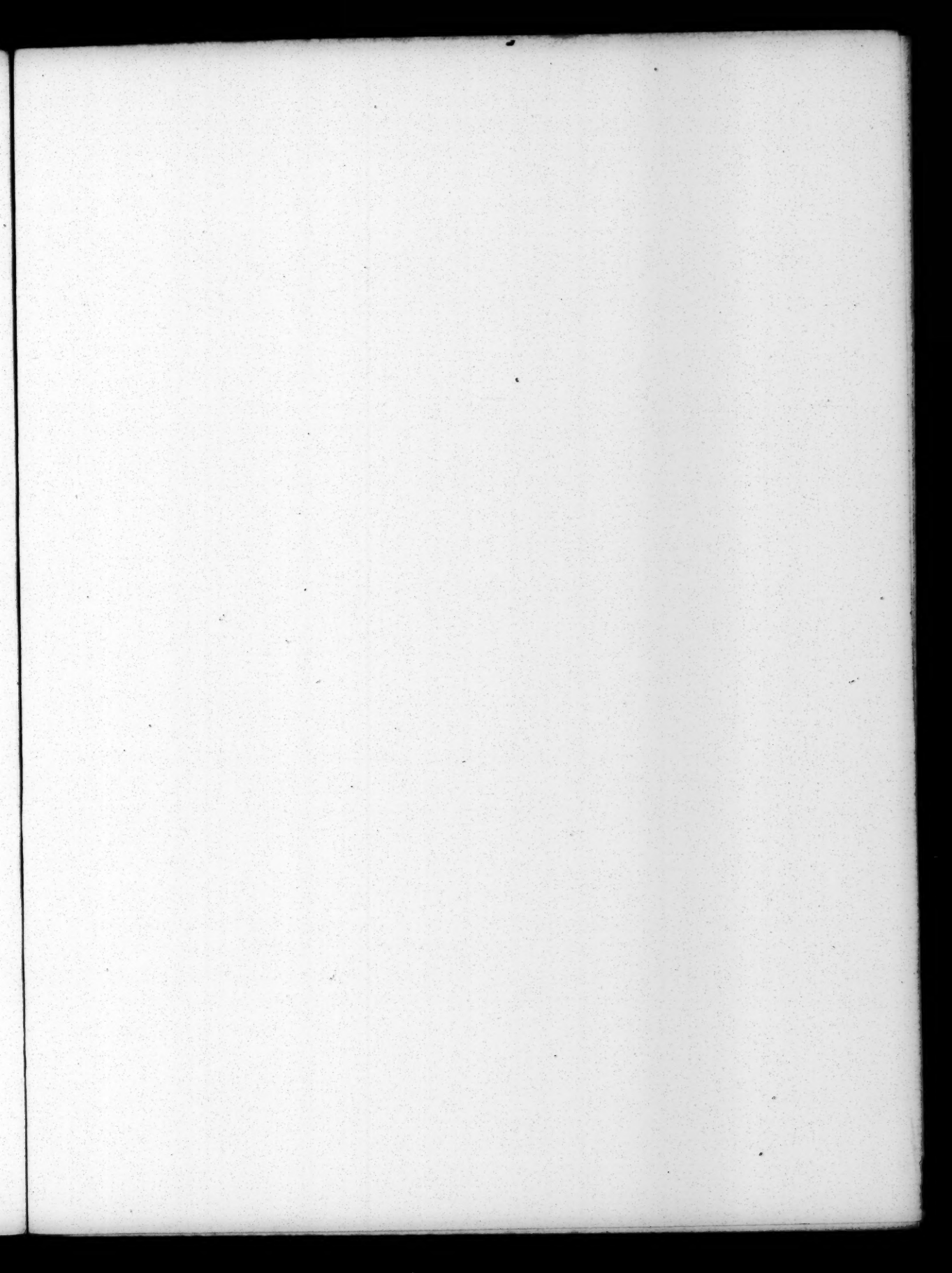
After this Exhortation, the Minister clooseth the whole Action, with Prayer; and the 20. Psalm being sung, he dismissed the People, with the Blessing.

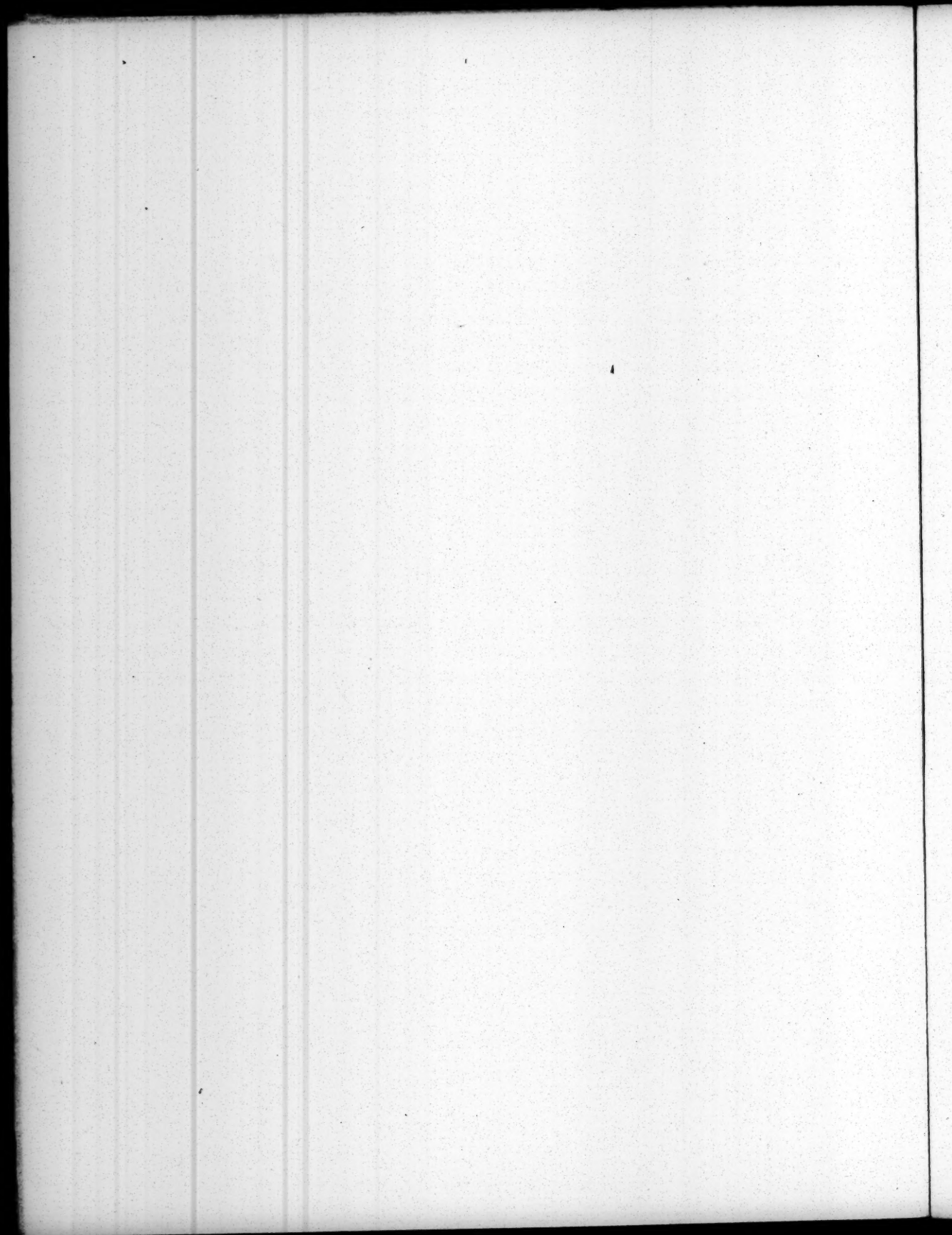
Then did the Kings Majesty descend from the Stage, with the Crown upon his head; and receaving again the Scepter in his hand, returned with his whole Train, in solemn manner, to his Palace, the Sword being carried before him.

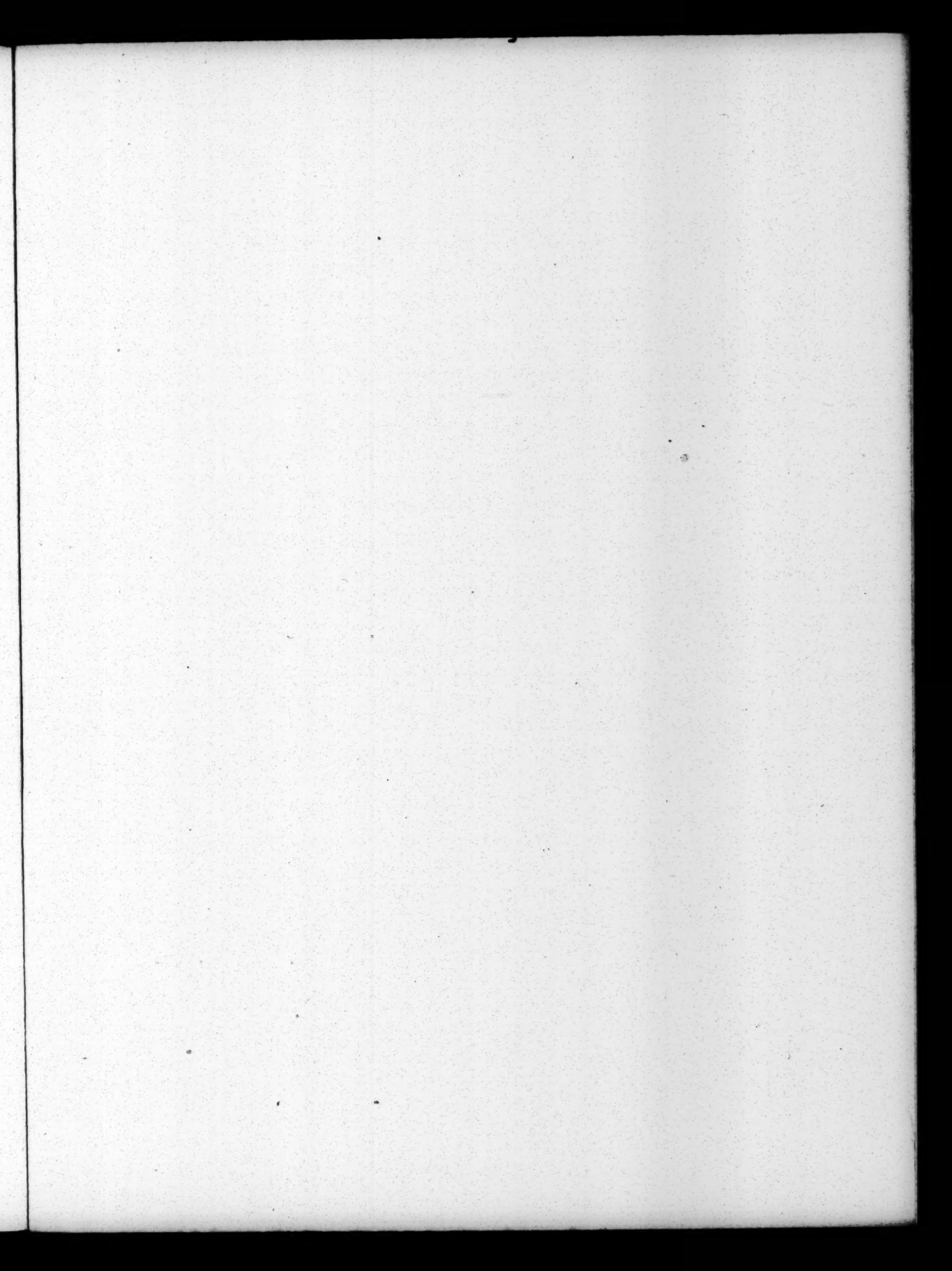
F I N I S



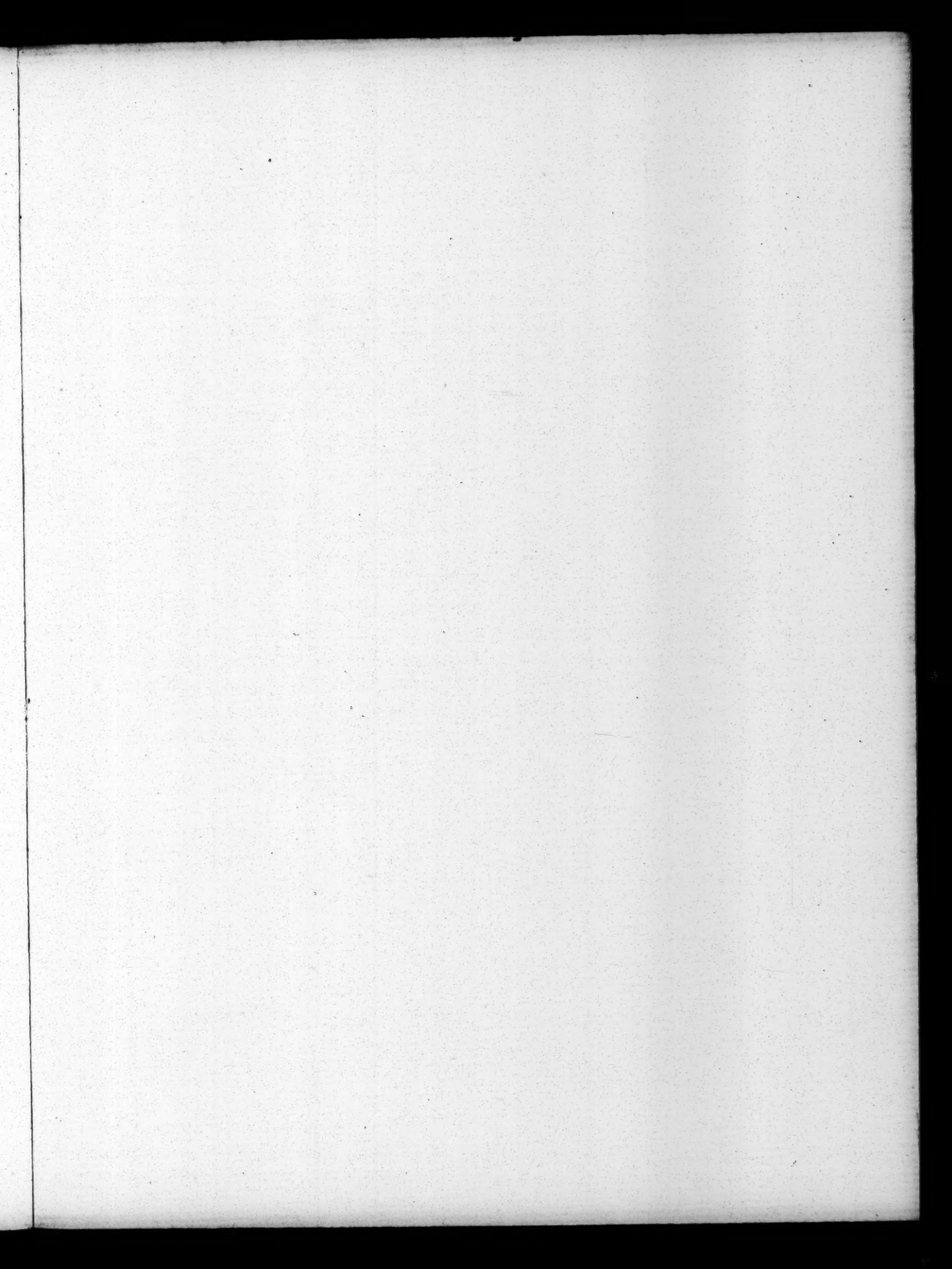










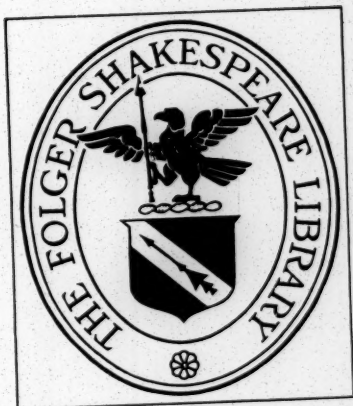




F155074

C2960.2

5.1/-



18428